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COMPANION
TELUGU READER

TO

ARDEN'S PROGRESSIVE
TELUGU GRAMMAR

BY

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P R E F A C E.

The kind manner in which the "PROGRESSIVE TELUGU GRAMMAR" has been received, and the very favourable opinions* of it which have been expressed by many competent Critics, have encouraged the Author to publish this book of Exercises, which professes to be of an elementary character only. It consists of two parts.

PART I supplies the Telugu Student with numerous illustrations of the rules taught in the successive chapters of PART II of the Progressive Telugu Grammar, while at the same time it supplies a useful series of progressive Exercises in colloquial Telugu. Besides some explanatory foot-notes, more than 1500 references to the Grammar are inserted in the text, which not only exemplify the rules, but also help the Student to become familiar with the Grammar, and to refer to the rules without difficulty.

The Exercises are written in *colloquial* Telugu, and most of the conversations have been written by Natives, entirely ignorant of English. They are therefore thoroughly *idiomatic*, and in accordance with Native forms of thought and of expression, a feature which is peculiarly wanting in most exercise books hitherto published, in which the conversations are merely translations of essentially *English* conversations.

The Exercises are not very numerous, because the Author's great desire is to impress upon the Student the supreme importance of *thoroughly mastering whatever is read*. Each exercise ought to be studied carefully several times, and if committed to memory, so much the better.

PART II is merely a translation of the Exercises given in chapter xviii of the Grammar.

The Manuscript has been circulated in several parts of the Telugu country, and thus the book has been made suitable to all localities. It has been read and revised by many competent persons, both European and Native, and will, it is hoped, prove a valuable help to the Telugu Student.

A. H. ARDEN.

COMPANION READER

TO

ARDEN'S TELUGU GRAMMAR.



PART I.

Part I of this book consists of a series of Exercises in illustration of the successive chapters of PART II of the Grammar.

Whilst studying chapters V and VI of the Grammar, the Student should learn to the end of Exercise 8; but as the first three Exercises are on *pronunciation* only, they may also be read with advantage immediately after mastering the Alphabet.

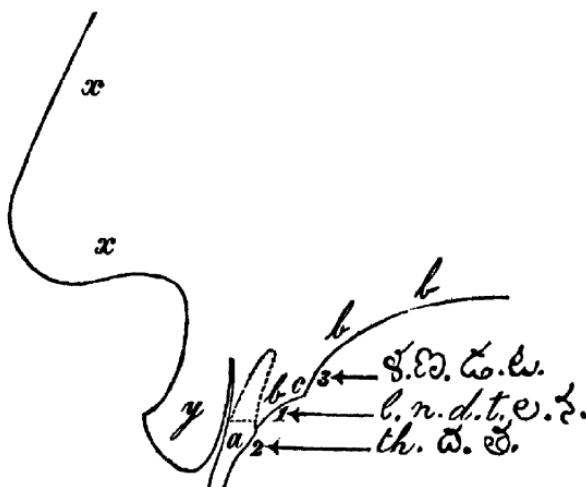
Exercise I.

This exercise is upon the pronunciation of the letters ఏ. న.
ద. త. శ. ణ. డ. ట. Until these have been thoroughly mastered, it is impossible to speak Telugu correctly, for the chief peculiarity in the sound of the language consists in the right pronunciation of these letters. The meaning also of a word not unfrequently depends upon whether the sound of the letter be harsh or smooth; e. g. ఏటు a fountain, ణితు a fish-trap; దాడు he will not come, రాడు it will not come.

It is not too much to say that the great bulk of foreigners pronounce these letters *incorrectly*. The reason often is that the Native Munshi takes it for granted that a foreigner cannot master them, and therefore he does not use sufficient care to

point out the exact pronunciation, or to explain *how that pronunciation can be effected by the vocal organs.*

In pronouncing these letters much depends upon the right position of the tongue. The following diagram therefore will give much assistance.



In the above diagram, which shows the shape of the upper part of the human mouth, *x x* represents the nose, *y* the upper lip, *a* the front tooth in the upper row, *b. b. b.* the roof of the mouth, *c* the angle or corner in the roof of the mouth near the back of the top row of front teeth.

I. The figure 1 marks the place where the *upper* side of the tip of the tongue strikes against the roof of the mouth, in pronouncing the English letters *l, n, d, t*, and the Telugu letters ఎ, న. Pronounce the following words, carefully noticing the position of the tongue—*lull, nun, dull, tun, ఎంక, నక.* Hence there is no difficulty in pronouncing ఎ and న, as they are just the same as the English letters *l* and *n*. Carefully pronounce the following words—*ఎగు pull (thru.) నాలు a leg, పిల్ల a child, నార fibre, వని work, వన్న a tax.*

II. The figure 2 marks the place where the *upper* side of the tip of the tongue strikes against the back of the top row of front teeth, in pronouncing the English letters *th* as in *thus* (pronounced *dhus*), and the Telugu letters ద and త. Pronounce the following words carefully noticing the position of the tongue—*Thus*, దంపు, తక్కిన. There is no difficulty in pronouncing ద, as there is the corresponding sound in English, namely *th* (pronounced *dh*) as in *thus*. Though త has no exactly corresponding sound in English, yet its pronunciation is not difficult, as it is pronounced with the tongue exactly in the same position as in pronouncing ద. Carefully pronounce the following words—దాకు *until*, దూడి *cotton*, వది *ten*, బీద *poor*, గేద *a she-buffalo*, చేదు *bitter*, పెద్ద *large*, తేలు *a scorpion*, తాను *self*, తోకు *a tail*, తల్లి *a mother*, తిప్పు *turn (thou)*, తాత *a grandfather*, పాత *old*, కోతి *a monkey*, కత్తి *a knife*, ఉత్తరము *a letter*.

III. The figure 3 marks the place where the *under* side of the tip of the tongue strikes against the roof of the mouth, above the angle marked *c*, in pronouncing the letters శ, ఱ, ద, ట. The tongue must be well curled back. As there are no corresponding sounds in English, the greatest care and patience must be exercised in acquiring correctly these essentially foreign pronunciations. Carefully pronounce the following words—కుమార్ణు *sons*, కార్ణు *legs*, పేర్లు *names*, కొర్లు *fouls*, తార్లు *ropes*, నీర్లు *water*, గూర్లు *nests*, వేర్లు *fingers*, వెర్లు *go (thou)*, వెర్లుతాను *I shall go*, వెళ్లినాను *I went*, మొనర్లు *crocodiles*, నెమర్లు *peacocks*, వేళ్ల తిము *time*, తాళము *a lock*, సుఖవు *easy*, నిష్ఠశము *gentle*,—వీళా *a lute*, వాళ్ని *him*, అత్తణ్ణి *him*, బాణము *an arrow*, బుణము *a debt*,

గుణము *a quality*, పుణ్యము *merit*, ప్రమాణము *an oath*, ప్రయాణము *a journey*, వ్యాకరణము *grammar*, అణా *an anna*, ఉచ్చారణ *pronunciation*—గోడ *a wall*, బేడ *a two-anna piece*, నేడు *today*, తవడు *brain*, అడుగు *a foot measure*, దూడు *a calf*, తాడు *a rope*, పాడు *waste land*, మూడు *three*, గాడిదె *an ass*, గొడుగు *an umbrella*, కాడి *a yoke*, గడ్డి *grass*, ఒడ్డు *a bank*, ఆడవాండ్లు *women*, గుడ్లు *an egg*, గుడ్లు *eggs*, పండ్లు *fruits*, వేట *a town district*, ఉటు *a fountain*, కోటు *a fort*, వేటు *hunting*, తోటు *a garden*, తేటు *clear*, ఆటు *play*, పోటు పాటు *ebb and flow*.

The curling back of the tongue to pronounce these letters often gives to the preceding letter almost the sound of the English letter *r* (not the *Scotch*), as in *bear*, *pear*. Thus వేర్లు sounds something like *pear-llu*. So వేట *pear-ter*, వీర *veer-ner*, కోటు *core-ter* or *caw-ter*, బేడ *bear-der*.

Exercise II.

The following examples shew how the *meaning* of a word often depends upon the correct pronunciation.

ముల్లు	<i>a thorn.</i>	ముర్లు	<i>thorns.</i>
పల్లు	<i>a tooth.</i>	పర్లు	<i>teeth.</i>
కల్లు	<i>a pebble.</i>	కర్లు	<i>pebbles.</i>
కల	<i>a dream.</i>	కళ	<i>a phase of the moon.</i>
పాత	<i>old.</i>	పాట	<i>a song.</i>
కోతి	<i>a monkey.</i>	కోటి	<i>ten millions.</i>
మూత	<i>a cover.</i>	మూట	<i>a bundle.</i>
కోత	<i>harvest.</i>	కోట	<i>a fort.</i>
వతి ...	<i>the wick of a candle.</i>	వట్టి	<i>empty.</i>

మత్తు	intoxication.	మట్టు.....	a limit.
వత్తి	cotton.	వట్టి	a list.
పాదు	a flower bed.	పాదు.....	waste land.
రాదు..	she will not come.	రాదు...	he will not come.
కొట్టుడు.	she will not strike.	కొట్టుడు.	he will not strike.
పేద	poor.	పేడ	dung.
పొడి	a pouch.	పొడి	powder.
నిండ	blame.	నిండ	full.
ఉత	a fish trap.	ఉట	a fountain.
పొదు	a bush.	పొద	a speck.
గద్ద	a kite.	గడ్డ	a boil.
గుడ్దు	a blow.	గుడ్డు	an egg.
మంద	a flock.	మండ.....	a bough.
వాడి.....	a plaintiff.	వాడి	sharp.

Exercise III.

Great care must be taken to pronounce the *aspirate* letters correctly. Read para 51 of the Grammar. Examples—

ఫలము fruit, భాష language, భక్తి reverence, భయము fear, సభ an assembly, ఇచ్ఛ desire, శుభము clean, ముఖ్యము special, శీత్మము quick, భర్తము care.

In the following examples great care must be taken to put the tongue in the right position, especially in pronouncing the letters శ and ష.

ధర price, ప్రధాని a prime-minister, ధైర్యము bravery, బాధ trouble, విధేయత obedience, విధవ a widow, వీధి a street, బుధి intelligence, కథ a story, రథము a chariot, రూఢి certain, పారము a lesson, కరినము difficult.

Exercise IV.

An English TRANSLATION of all the exercises that follow will be found at the end of the Telugu exercises. The numbers placed after the sentences refer to the paragraphs of the Grammar.

“*Quality not quantity*” should be the motto of the student. The exercises therefore are not very numerous, but they should be *thoroughly mastered*. After learning to read each sentence with a perfectly accurate pronunciation, the student should translate them into English, examine the construction, write them out in Telugu, and then turn to the English translation, and retranslate them from English into Telugu. In many cases also they may with advantage be committed to memory.

Learn para 185 and para 231 of the Grammar.

అక్కడ ఒక వరకుడు ఉన్నాడు. 86. 95. 185. 231.

ఇక్కడ వరకులు ఉన్నారు. 95. 185. 231.

ఆ వరకుని పెట్టే ఇక్కడ ఉన్నది. 149. 95. 104. 231.

మింతమ్ముని పుస్తకములు ఆ బల్లమీద ఉన్నవి. 150. 98. 121.

మింతమ్మారుని చాకు ఆ పెట్టేలో ఉన్నది. 95. 121.

నా కుమార్ణు బందరులో ఉన్నారు. 150. 97. 121. 231.

ఆ గదిలో మంచి పుస్తకాలు ఉన్నవి. 149. 126. 100.

ఈ దేశములో యేనుగలు ఉన్నవి. 121. 78. 105.

ఆ అడవిలో పెద్ద పులులు ఉన్నవి. 126. 109, i. 231.

ఈ పుస్తకములో మంచి పతములు ఉన్నవి. 98. 121. 126.

ఆ గదిలో బిడ్డలు ఉన్నారు. 121. 231.

ఈ తోటలో చాలా చెట్లు ఉన్నవి. 109, a.

Exercise V.

The English verb *to have* is expressed in Telugu by the verb *to be*, followed by a dative case; as నా తమ్మునికి గౌడగు ఉన్నది. *To my brother (there) is an umbrella.* This equals—*My brother has an umbrella.*

Learn para 235 and 268 of the grammar.

రామునికి యెరు పాగా ఉన్నది. 95. 126. 231.

ఆ గుర్తానికి నల్లని తోక ఉన్నదా? 149. 100. 235.

దానికి సిగు లేదు. 139. 268.

మిం గుర్తానికి నల్లని కాళ్ల ఉన్నవా? 150. 109, b. 235.

ఆ సారుగులో తాడు లేదు. 121. 268.

ఆ పెక్కెలో తాళ్ల లేవా? 109, b. 268. 235.

ఈ ఉండ్లో మంచి కూరగాయలు లేవు. (ఉంరిలో 114.) 125.

ఆ ఉండ్లో వరకులు లేరు. 109, b. 95. 231.

ఆ చెట్టున మంచి పుత్రులు ఉన్నవా? 123. 105. 235.

ఈ ఇంట్లో మంచి సామాను లేదు. 125. 126.

ఆ దేశములో గొప్ప యెళ్ల ఉన్నవి. 109, b.

మిం తమ్ముడు ఆ గదిలో లేదు. 268. 231.

ఈ నదిలో చాలా మొసళ్ల ఉన్నవి. 109, b.

మా దేశపు యెళ్లలో మొసళ్ల లేవు. 150. 129.

నీ చేతిలో రూపాయి ఉన్నదా? 117.

ఈ ఉండ్లో మంచి నీళ్ల ఉన్నవా? 125. 644. 109, b.

ఆ సారుగులో మైనపు వత్తులు ఉన్నవా? 129. 109, i. 235.

ఈ యెట్లో మంచి చేపలు లేవా? 125. 268. 235.

Exercise VI.

The following imperative moods, being in the SINGULAR, can be used to inferiors only. See para 134. కొట్టు *strike or beat (thou)*, క్షుట్టు *tie or bind (thou)*, వెళ్లు *go (thou)*, చంపు *kill (thou)*.

Read para 232 and 234 of the Grammar.

ఆ కుక్కను బైటికి కొట్టు. 324. (నీవు is understood, 232.)

ఆ నక్కను రాళ్లతో కొట్టు. 234. 109, f.

ఇప్పుడు మిాకు అవకాశము ఉన్నదా? 133. 134. 235.

నాకు చాలా పని ఉన్నది. అవకాశము లేదు. 132. 268.

దొరసానిగారి గుర్తునికి జీను త్వీరగా క్షుట్టు. 141. 100. (or జీని.)

ఆ తాడు జాగ్రత్తగా క్షుట్టు. 159.

బజారుకు త్వీరగా వెళ్లు. 232.

ఈ సాయంకాలము ఆయన ఇంటికి వెళ్లు. 139. 150. 116. 134.

దొరగారికి చాలా పని ఉన్నది. వెళ్లు. 141.

నీవు బడికి త్వీరగా వెళ్లు. 134.

ఆ తేలును చంపు. 234.

ఆ రాతికింద జెరి ఉన్నది. (దాన్ని) చంపు. 117. 136.

ఆ పెట్టెదగ్గిర రెండు పాములు ఉన్నవి. (వాటిని) చంపు. 136.

ఆ కోతిని రాళ్లతో కొట్టు. 234. 109, f.

ఆ తాచపామును చంపు. 234.

ఈ మూట జాగ్రత్తగా క్షుట్టు. 159.

ఆ చాపకింద మూడు తేళ్లు ఉన్నవి. (వాటిని) చంపు. 109, b.

ఈ తేళ్లను చంపు. 232. 234.

Exercise VII.

Learn the following tense—

SIN. 1. నేను కొట్టుతున్నాను. I am beating, or striking.
 2. నీవు కొట్టుతున్నావు. Thou art beating, or striking.
 3 { M. వాడు కొట్టుతున్నాడు. He is beating, or striking.
 { F. & N. అది కొట్టుతున్నది. She or it is beating, or striking.

PL. 1. మేము కొట్టుతున్నాము. We are beating, or striking.
 2. మిారు కొట్టుతున్నారు. Ye are beating, or striking.
 3 { M. & F. వారు కొట్టుతున్నారు. They (M. F.) are beating, or
 { N. అవి కొట్టుతున్నవి. They (N.) are beating, or strik-
 ing.

Learn para 230 and 233.

నేను గుర్తాన్ని కొట్టుతున్నాను. 100. 234.

గొల్లవాడు ఆ ఆవును యెందుకు కొట్టుతున్నాడు? 153. 235. 230.

వారు నా తమ్ముణ్ణి చాలా కొట్టుతున్నారు. 136. 150. 96.

రామయ్యగారు ఆ చిన్నవాళ్ళి కొట్టుతున్నరా? 141. 153. 234. 235.

ఆ గొల్లది ఆ దూడను చాలా కొట్టుతున్నది. 153.

నీవు ఆ గేదెను యెందుకు కొట్టుతున్నవు? 134. 235. 230.

అతడు తన చిన్నవాళ్ళి బాగా కొట్టుతున్నాడు. 144.

తోటమాలి పిల్లిని కొట్టుతున్నాడా? 234. 235.

నీ తల్లి నీ తమ్ముణ్ణి యెందుకు కొట్టుతున్నది? 133. 231.

దొరగారు ఆ చిన్నవాళ్ళను కొట్టుతున్నారు. 141. (End of 136).

మిారు ఆ చిన్నవాళ్ళి యెందుకు కొట్టుతున్నారు? 235.

మిా తమ్ముడు యెవరిని కొట్టుతున్నాడు? 145. 146. 234.

అతణ్ణి యెవరు కొట్టుతున్నారు? 137. 146.

[167. 233.

సీళ్లవాడున్న గుర్తపువాడున్న ఆ కుక్కను కొట్టుతున్నారు. 154.

ఈ పుస్త్రీలలో ఈ పుస్త్రీ మంచి వానన కొట్టుతున్నది. 231.

ఈ దినము వడగాలి కొట్టుతున్నది. (Or వడిగాలి)

ఆ చెరువులో నీళ్లు చాలా కంపు కొట్టుతున్నవి. 644. 234.

Exercise VIII.

Read introductory note to exercise 5. In such sentences the verb (except when it is *negative*) is sometimes omitted.

మాకు యెంతమంది పిల్లలు (ఉన్నారు.)? 152. 235.

నాకు ముగ్గురు ఆడపిల్లలున్న, యెనమండుగురు మొగపిల్లలున్న (ఉన్నారు.) 174. 167. 233.

ఆ గౌల్వానికి ఆవులు యెన్ని (ఉన్నవి)? గేదెలు యెన్ని (ఉన్నవి)? 153. 151.

అతనికి నూట యూభైమూడు ఆవులున్న నూట ఇరువైనాలుగు గేదెలున్న ఉన్నవి. 137. 177. 167.

ఆయన కొడుకు యెన్ని సంవత్సరాలు (ఉన్నవి)? 139. 151. 100.

నా మునిషీగారికి కొమార్టెలు లేదు. 141. 268.

అతడు ఆ ఆవును కొట్టుతున్నాడా?

అక్కడికి త్వరగా వెళ్ల. 160. 232.

కొన్ని పండ్లు బజారులో ఉన్నవి. కొన్ని లేవు. 151. 109, d.

నా అన్నగారికి మంచి బండి ఉన్నది. 141.

ఆ చేనిలో వెయ్యిన్ని మూడువందల ఇరువైనాలుగు గొర్రెలు ఉన్నవి. 118. 177. (Or చేనులో 110. N. B.)

పదో బోయి ఇక్కడ లేదు. 178.

పదిమంది బోయాలు ఇక్కడ లేదు. 174.

ఈ ఉండ్లో బుధిగలవాడు ఒకడున్న లేదు. స్తాప్తుగలవారు చాలా మంది ఉన్నారు. 125. 155. 172. 169.

మిారందరున్న యొక్కడ ఉన్నారు? (మిారు + అందరు.) 151. 135.

మేము ఈ గదిలో ఉన్నాము. 132.

ఓటలో వది గంటలు కొట్టుతున్నారు. 232.

మా ఇంటలో గడియారము పదకొండు గంటలు కొట్టుతున్నది.

Exercise IX.

The five following exercises should be learnt whilst studying Chapter vii of the Grammar. Before commencing them the student should read to the end of para 207 of the Grammar.

రేవు పంతులుగారు నిన్ను బాగా కొట్టుతారు. 141. 134.

నిన్న ఆ దూడను యెందుకు కొట్టినావు? 234. 235.

ఆ గౌల్లది ఆ ఆవును బాగా కొట్టినది. 153. 231.

బంట్రోతు వది గంటలు కొట్టినాడు. (Or బంచ్చాతు.)

మిారు ఆ చిన్నవాణ్ణి యెప్పాడు కొట్టుతారు? 134. 235.

ఆ చిన్నవాండ్లు ఆ గాడిదెలను రాళ్లతో కొట్టినారు. 153. 109, f.

వాడు నిన్న ఆ చిన్నవాణ్ణి బాగా కొట్టినాడు.

నిన్న పిల్లిని యెందుకు కొట్టుతున్నావు?

మిారు రేవు బడిలో ఆ చిన్నవాణ్ణి కొట్టిండి. 134.

తోటలో గాడిద ఉన్నది. (దాన్ని) బెట్టికి కొట్టు. 134.

మా తండ్రిగారు యెవరిని కొట్టినారు? 145. 146.

ఆ పిల్లను యెవరైనా కొట్టినారా? 169. 235.

రేవు బడిలో ఆ చిన్నవాంఢను అందరిని కొట్టుతాను. 151.

Exercise X.

Like కొట్టుటు are conjugated కట్టుటు *to tie, or bind,* చంపుట *to kill,* వెళ్లుట *to go,* యొక్కుట *to mount,* పెట్టుటు *to put or place,* చదువుట *to read,* చెక్కుట *to pare,* కడుగుట *to wash.* Before reading the following exercise conjugate each of the above verbs throughout.

గురువువాడు గుర్తానికి జీను కట్టుతున్నాడు. (Or జీని.) 154. 100.

దొరసానిగారి గుర్తానికి జీను త్వరగా కట్టు. 141. 232. 234.

ఆ తాళ్ల బాగా కట్టినావా? 109, b. 235.

నీళ్లవాడు స్నానపు గదిలో ఒక తేలును చంపినాడు. 153. 129. 234.

మొన్నటిదినము బోయాలు ఒక మెర్రతేలును చంపినారు. 161. 78.

ఆ కట్టపామను కర్తృతో చంపినావా? 232.

మిారు తాచుపామను యొప్పుడయినా చంపినారా? 169. 235.

వారు నిన్న పడవమిాద బందరుకు వెళ్లినారు.

మిారు బందరుకు గాని యేలూరికి గాని యొప్పుడైనా వెళ్లినారా?

ఈ సాయంకాలము బజారుకు వెళ్లుతాను. 232. [251. 165. 169.]

అతడు ఆ ఊరికి యొప్పుడు వెళ్లుతాడు? 114.

రేవటి సాయంకాలము వారు సముద్రముదగ్గిరికి వెళ్లుతారా? 161.

మేము యేలూరికి వెళ్లినాము. 132.

మిారు యెక్కడికి వెళ్లుతున్నారు? 235.

వారందరు యేలూరికి వెళ్లినారా? 151. 235. (వారు+అందరు.)

కొందరు యేలూరికి వెళ్లినారు. కొందరు బెజవాడకు వెళ్లినారు. 151.

గురుము యెక్కి, కోటకు వెళ్లినాడు. 196.

గురువుసాలకు వెళ్లి, గురుము యెక్కినాడు. 129. 232.

వారందరు నిన్న పొగవాడ యెక్కి, చెన్నపట్టానికి వెళ్లినారు.

(వారు+అందరు.) (Or ఈడ.) 196. 100.

ఈ ఉత్తరము చదవండి. 134. 234. 190.

మిారు ఈ పునకము యొప్పుడయినా చదివినారా? 169. 189.

ఈ ఉత్తరాలు నా బల్లమిాద పెట్టండి. 100.

ఆ కాగితాలు నా ప్రాత బల్లమిాద పెట్టినావా? 100. 128. 134.

నా చేతికర్త, ఆ మూలలో పెట్టు. 117. 128. 134.

నా గౌడగు యెక్కడ పెట్టినావు? 232. 234. 235.

ఆ కలాలు చెట్టినావా? 100.

Exercise XI.

Before reading this exercise learn to the end of para 209 of the Grammar, and conjugate each of the following verbs throughout in the same manner as కొనుట, viz.—

తినుట *to eat*, కనుట *to bear (a child)*, అనుట *to say*, వినుట *to hear*.

నేను అరటిపండ్లు కొంటున్నాను. 668. 209. *I am buying plantains*
 నీవు ఈ గేదెను కొంటావా? 134. 209. 235. *Will you buy this Boffa*
 మిారు ఈ ఆవును కొంటారా? 134. 235. *Will you buy this cow*
 ఈ ఆవును నిన్న కొన్నాను. 209. *I bought this cow yesterday*
 మిారు ఆ మంచము యెక్కడ కొన్నారు? 209. 234. *Will you buy the cat*
 రేవు ఆ బండి కొంటాను. 234. *I will buy this cat today*
 నీవు ఆ గుడ్లు కొంటున్నావా? 109, a. 209. 235. *The people in the*
 ఆ అరటిపండ్లు అన్ని కొను. 668. 109, d. 151. *Buy all the*
 ఆ మామిడిపండ్లు తిన్నావా? 208. 134. *Have you eaten it*?
 అతని భార్య ఆడపిల్లను కన్నది. 150. 206. *His wife has had*
 అతడు యేమన్నాడు? (యేమి+అన్నాడు.) 148. 208. *What did he*?
 మిారు రోషై తింటారా? 208. 235. *To you eat to read*
 మామిడిపండ్లు యెప్పుడైనా తిన్నారా? 668. 169. *Have you eaten in the*
 నీవు యేమి తింటున్నావు? 148. 235. 208. *What are you eating*?
 గురుము తన్నుతున్నది. 208. *The horse is kicking*.
 ఆ చప్పడు విన్నారా? 235. *Did you hear that noise*?
 నా మాట విను. 134. *Listen to me (hear my word)*
 ఆ గురుము తన్నుతుందా? 208. *Does that horse kick*.

Exercise XII

Before reading this exercise learn to the end of para 219 of the Grammar, and conjugate each of the following verbs throughout in the same manner as చేయట, viz.—

వ్రాయట *to write*, కోయట *to cut*, వేయట *to put*, మూర్యట *to shut*, పోయట *to pour*, తీయట *to open*.

నీవు యేమి చేస్తున్నావు? 134. 148. 217. 235.

అతడు భోజనము చేస్తున్నాడు. 217.

వారు యెన్ని గంటలకు భోజనము చేస్తారు? 217. 234. 242.

అతడు రాత్రి పది గంటలకు భోజనము చేసినాడు. 217. 646.

నీవు ఆ పని చేసినావా? 134. 234. 217.

ఆయన ప్రతి దినము చాలా ఉత్తరాలు వ్రాస్తాడు. 100. 211. 242.

నిన్న యెనిమిది ఉత్తరాలు వ్రాసినాయి. 217. 232.

మిారు ఆ ఉత్తరము వ్రాస్తున్నారా? 235.

ఆ ఉత్తరము త్వరగా వ్రాయండి. 134.

నీవు ఆ పని బాగా చెంచియ్యి. (Or చేయి.)

ఆయన ఉత్తరాలు వ్రాస్తున్నాడు. 139. 100.

ఆ మామిడిపండ్లు కోస్తున్నావా? 109, d. 668.

ఆ పుత్సులు మిారు యెప్పుడు కోస్తారు? 134. 235.

ఆ మామిడిపండ్లు అన్ని కోసినాడు. 151. 668. 232.

ఆ ఉత్తరము ఉపాలో తేసినాయా? 100. 235.

ఈ ఉత్తరము ఉపాలో వైయి. (Or వేయి.)

ఆ కిటికి ముయ్యి. 216. (Or ముహ్యి)

తలుపు మూసి, ఆయనస్తోటికి త్వరగా వెళ్ల. 211. 232. 134. 116

తొట్టిలో నీళ్లు పోసినావా? 109, b. 235.

నీళ్లు పోసి, చిన్నవాని చేతులు కడుగు. 211, 153, 117, 234.

ఆ చెట్టుకు నీళ్లు పొయ్యి. 216. (Or పోయి.)

దౌరగారికి చాలా జడిసినాడు. 141, 646.

ఆ తలుపు తీశినావా? త్వరగా ముయ్యి. 219, 216. (Or మూయి.)

ఆ కిటికి మూసి, ఈ కిటికి తియ్యి. 211. (Or తీ.)

ఈ తలుపు తీశి, ఆ తలుపు ముయ్యి. 219, 216.

Exercise XIII.

Before reading this exercise learn to the end of chapter vii of the Grammar.

దౌరగారు నిన్ను పిలిచినారు. ఆలస్యము చేస్తావా! యేమి! 141.
134, 189, 224.

నిన్ను చాలా పర్యాయములు పిలిచినాను. 232, 234.

నన్ను పిలిచినాడా? రాముణ్ణు పిలిచినాడా? 232, 96, 224.

వారు జష్టి దౌరగారి ఇంటికి నడిచి వెళ్లినారా? 141, 116, 189.

తమరు నన్ను రష్టించినారు. 143, 224.

వారివందరిని దీవించినాడు. 232, 151, 224. (వారిని + అందరిని.)

మా దౌరగారు అయిదు గంటలకు లేస్తారు. 225, 242.

అతడు ప్రాద్ధన నాలుగు గంటలకు లేచినాడు. 123, 225.

అప్పుడు వారు అందరు లేచి, ఇంటికి వెళ్లినారు. 196, 116.

దౌరగారు నిన్ను పిలుస్తన్నారు. లే! లే! 225, 184.

యెందుకు యేడుస్తన్నావు? 232.

ఆ చిన్నవాడు చ్చాలా యేష్టినాడు. 153, 227.

యేడుస్తూ, తన ఇంటికి వెళ్లినాడు. 396, 144, 232.

Exercise XIV.

Chapter viii of the Grammar requires no exercises, as those given in the Grammar are sufficient. The two following exercises should be learnt whilst studying chapter ix of the Grammar.

ఆయన ప్రథాని అయినాడు. 246.

మీా అన్నగారు చెన్నపట్టానికి యెష్వదు పోతారు? 141. 100. 246. 251.

యెవడో వక మనిషి వస్తున్నాడు. 238, 2. 172. 246.

ఈ సాయంత్రము ఆరు గంటలకు నావద్దికి రండి. 232. 251.

ఈ దారి యెక్కడికి పోతుంది? 160. 246.

మీారు యెక్కడనుంచి వస్తున్నారు? బందరునుంచా? 160. 235.

యెక్కడికి పోతున్నావు? బందరుకా? 246. 235.

మునిషీగారూ! మీారు సేటి ఉదయాన చాలా ఆలస్యముగా వచ్చినారు. రేపటినుంచి త్వీరగా రండి. 649. 161. 123. 159.

ఆ పని యెష్వదు అవుతుంది? రేహా? 248. 235.

నిన్న ఆయనవద్దికి వెళ్లి, ఆ సంగతి చెప్పి, మల్లి త్వీరగా రా. 251.

అతడు చింతాక్రాంతుడయి వెళ్లిపోయినాడు. 250. (చింత + ఆక్రాంతుడు+అయి.) 246.

చెన్నపట్టము ఇక్కడికి ఇరువై ఆమడ. 253.

మీారు అతనికి యెన్ని రూపాయలు ఇచ్చినారు? 254.

నాకు ఆ గొడుగు ఇయ్యి. 254.

మీారు ఈ సంవత్సరము భీ. ఏ. పరిష్క ఇస్తారా? 234. 254.

ఆ చేతికర్త నా చేతికి ఇవ్వండి. 128. 117. 254.

బందరు గాని యేలూరు గాని యెష్వడైనా చూచినారా? 165. 169.

ఇదుగో! చూడు! నా గుర్తము పారిపోయినది. పరుగెత్తు! పరుగెత్తు!

కూలివాడు కర్తలు తెచ్చినాడా? 153. 254.

[250.

బోయాలు సపారి తెచ్చినారేమో, చూచి, రా. 239. 254.

Exercise XV.

అతడు ఆ చిన్నవాణ్ణి పెంచుకొంటున్నాడు. 153. 257.

జఢ్మి దొరగారికి అద్ది వ్రాసుకొంటున్నాడు. 141. 232. 234. 257.

ఈ పండు అన్ని తీసుకొండి. 257.

అతడు బట్టలు వేసుకొంటున్నాడు. 257.

నీలో నీవే చదువుకో? 236. 257.

ఆ మందు పుచ్చుకున్నావా? 258.

మించు ఆ బల్లకు యొంత పుచ్చుకొంటారు? 134.

ఆ విద్య నేర్చుకొన్నావా? 232. 234. 257.

ఆయన తెలుగు బహు శ్రద్ధగా చదువుకొంటున్నాడు. 159. 260.

మిం తంత్రిగారి వద్దికి వెళ్లి, ఆ సంగతి కనుకో? 141. 251. 259.

ఆ కాగితాలు తీసుకొని వచ్చినాడా? 100. 257. 246.

ఆ సామాను అంతా తీసుకొని పోయినావా? 246.

ఆ ఉత్తరాలు తీసుక రా. 100. 735. (Or తీసుకు, or తీసుకొని.)

ఇవి అన్ని త్వరగా తీసుక పో. 735. (Or తీసుకు, or తీసుకొని.)

ఈ చీటి సాదిరి దొరగారి ఇంటికి తీసుకపోయి, జవాబు తీసుక రా.

141. 116. 735. (Or తీసుకు or తీసుకొని.)

ఈ మామిడిపండు కుల్లిపోయనవి. తీసుక వెళ్లు. 668. 250.

వారు ఆ ఉత్తరము యొవరిచేత వ్రాయించినారు? 261. 262.

మంచి పెక్కె ఒకటి చేయించి, సీమకు పంపించినాడు. 261.

ఆ సంగతి విని, చాలా కోపవడినాడు. 265.

చాలా కేకలు వేసున్నావు. ఉరుకో. 134. 266.

Exercise XVI.

No exercises are required on chapter x of the Grammar, as those already given in the Grammar are sufficient. The five following exorcises should be learnt, whilst studying chapter xi of the Grammar. In this exercise, which is in the form of a conversation, ఇ represents an *Englishman*, and నొ a native servant (*నొకరు*).

The small English letters placed after words refer to the *foot-notes*.

ఇ. రామస్వామి! నీవు ఇట్లా రా. 134. 246.

నొ. చిత్తము (a). వచ్చినానండి. 240. (వచ్చినాను + అండి.)

ఇ. టపా ఇంకా రా లేదా? 277. 284. 235.

నొ. వచ్చినది. మిం పేరట ఉత్తరాలు యేమిం లేవండి. (లేవు+అండి.)
240. 114. 120. 100. 292.

ఇ. అదుగో, చూడు! ఆ బల్లమింద కొన్ని ఉత్తరాలు ఉన్నవి. తీసుక పోయి, టపాలో వెయ్యి. 254. 134. 292. 735. 216. (Or తీసుకు or తీసుకొని.)

నొ. చిత్తము (a). తీసుకొని వెళ్లతానండి. 240. (వెళ్లతాను + అండి.)

ఇ. ఈ బల్లమింద చాలా దుష్టు ఉన్నది. దులుపు.

నొ. చిత్తము. ఇదివరకే చాలా పర్యాయములు దులిపినాను. 236.

ఇ. ఆ రెండు కుర్చీలు ఇట్లా తీసుక రా. 735.

నొ. చూడండి. ఈ కుర్చీ కాలు విరిగిపోయనది. 254. 250.

ఇ. నిజమే. విరిగిపోయనది. వడ్డవాని దగ్గరికి తీసుక పో. 236. 251.

NOTES (a). The word చిత్తము (pronounced చిత్తం) means *will* or *pleasure*, and when thus used, signifies (*your*) *will* (*be done*). It is used by an inferior to a superior to express *assent*, and may be compared to the old English expression—“Your servant, sir.” It cannot be literally translated, but may be rendered by such English expressions as—“Yes, sir”. “Very well, sir”. “Very good, sir”.

Exercise XVII.

In this conversation ఇ represents an Englishman, గు a horsekeeper (గుర్రపువాడు), and నో a servant (నోకరు).

- ఇ. నో గుర్రానికి జీను కట్టి, తీసుక రా. (Or జీని.) 100. 735.
- గు. చిత్తము (a). తీసుకొని వస్తాను.
- ఇ. నీవు గుర్రాన్ని బాగా తోమడము లేదు. ఇకమిందట బాగా తోము. 276, Note.
- గు. చిత్తము (a). నేటినుంచి బాగా తోముతానండి. 161. 240.
- ఇ. కలెక్టరు దౌరగారి ఇంటికి వెళ్ళబోతున్నాను. దారి చూపించు.
- గు. చిత్తము (a). చూపిస్తానండి. 240. (చూపిస్తాను + అండి.)
- ఇ. ఆయన ఇల్లు యొక్కడ ఉన్నది? 292. 235.
- గు. సర్కారువారి బడి ఉన్నదే. దాని వెనక ఉన్నది. 236. 292.
- ఇ. పూర్వము యొవరి దగ్గిర పని చేసినావు? 235.
- గు. పాదిరి దౌరగారి దగ్గిర. (పని చేసినాను.) 141.
- ఇ. కలెక్టరు దౌరగారు ఇంట్లో ఉన్నారా? 141. 125. 292.
- నో. ఉన్నారండి. లోపలికి వస్తారా? దౌరగారితో చెప్పాతాను. 240.
- ఇ. దౌరగారు స్నానము చేస్తున్నారా? యేమి? 234.
- నో. స్నానము చేయడము లేదు గాని (b), (275. 285.), బట్టలు ఇంకా వేసుకోలేదు. (277. 283.). కొంచెము నేపటికి వస్తారండి. 646. 240.
- ఇ. ఆయన ఈ ఉదయాన కచేరికి వెళ్లినారా? 123. 139.
- నో. లేదండి. గుర్రము యొక్కి, కోటకు వెళ్లినారు. (లేదు+అండి. 240.)
- ఇ. దౌరసానిగారు కూడా వెళ్లినారా? 141. 235.
- నో. ఆమెకు తలసెప్పి వచ్చినది గనుక (b), వెళ్ల లేదు.
- ఇ. ఆమె ఇంట్లో ఉన్నారా? 125.
- నో. ఉన్నారు గానీ (b), పంచుకొని ఉన్నారు. 257.

ఇ. దౌరగారు కచేరికి యెన్ని గంటలకు వెళ్లుతారు?
నో. సాధారణముగా పది గంటలకు వెళ్లుతారు. 159.

ఇ. ఆయన నిన్న ఉఱ్ఱో ఉన్నారా? గూడూరికి వెళ్లినారా? 125.
(Or ఉండిరా. 295.) (Or ఉంరిలో.)

నో. ఉఱ్ఱోనే ఉన్నారు. (ఉండిరి.) 125. 236, 2. (Or ఉంరిలో.)

ఇ. రేపు ఉఱ్ఱో ఉంటారా? యెక్కడికైనా వెళ్లుతారా? 169.

నో. ఉఱ్ఱోనే ఉంటారు. దౌరగారు వస్తున్నారండి. 240.

NOTES. (a) See Note on preceding exercise. (b) The words అని *but* and కాబి
or కాబో*therefore* are joined to the sentence which precedes them, and a slight
pause is made after them.

Exercise XVIII.

In the three following conversations ఇ represents *an Englishman*, and హిం *a respectable Hindoo*. This and the following conversation are given in the grammar pg. 134; but they have been somewhat improved.

ఇ. ఆ జమిందారుగారు మంచివారేనా? 141. 237. 306.

హిం. మంచివారే. 308. 236.

ఇ. ఆయన బీదలయందు దయగలవారేనా? 139. 155. 237.

హిం. అప్పను గాని (a), ఆయన చాలా భాగ్యవంతులు కారు. 248. 306.

ఇ. ఆయన కుమార్ణు యెటువంటివారు? 97. 333.

హిం. వారున్న చాలా మంచివారే. 168. 308. 236.

ఇ. వారిద్దరూ బలముగలవారేనా? 175. (వారు + ఇద్దరు.)

హిం: మొదటి ఆయన శరీర పుష్టిగలవారే గాని (680), బలముగల
వారుకారు. రెండిలో ఆయన చాలా బలముగలవారు. 157.

ఇ. ఆయనకు కుమార్తెలు యెవ్వరైనా ఉన్నారా? 169. 300.

హిం. నలుగురు ఉన్నారు.

ఇ. ఆయనకు యేమయినా మంచి గుర్తములు ఉన్నవా? 169. 300.

హిం. ఆయనకు చాలా గుర్తాలు ఉన్నవి గాని (y), అన్ని మంచివి
క్రూహు-క్రోణ్హు-క్రోత్ముతము మంచివి. 308.

ఇ. ఆయన తాలూకా మంచిదా?

హిం. భూసారము మంచిదే గాని, రహితులు చాలామంది లేదు. 328.

ఇ. మిారు భాగ్యవంతులేనా? 319.

హిం. యేమో (b), (మిారు) యెరుగరా? అన్నప్పా లకు తక్కువ లేదు. 238. 100. 645.

ఇ. మిా ఇల్లు పెద్దదా? 308.

హిం. చాలా పెద్దదే గాని (a), సాగ్నెనది కాదు. 308. 236.

NOTES. (a) See note on Exercise 17. (b) It is often impossible to translate యేమో literally. It is frequently a mere exclamation, and here expresses difficulty in giving a direct answer to the question. It may be translated by the English expression *oh*.

Exercise XIX.

ఇ. మిారు బందరైనా యేలూరైనా (a), యెప్పుడైనా చూచినారా?

హిం. చూచినాను. [165. 169.]

ఇ. బందరు మంచి పట్టుమేనా? 237. 306.

హిం. అవును. మంచిదే. 248. 236. 308.

ఇ. యెట్లొ మంచిది? 308.

హిం. వీధులు బహు విశాలముగా ఉన్నవి. 109, i. 310.

ఇ. యేలూరు యెటువటిది? 333.

హిం. అదీ చాలా మంచిదే. 168, & 167, end. 308.

ఇ. బెజవాడవు (a), కూరగాయలు యొక్కడసుంచి వస్తవి? 242.

హిం. సాధారణముగా ఈ రెండు పట్టుములనుంచే.

ఇ. అబ్బో! చాలా దూరమే. ఆ రెండు పట్టుములనుంచి వస్తువులు అక్కడికి త్వీరగా చేరుతవా? 242.

హిం. కాలవలు ఉన్నవి గనుక (b), త్వీరగానే చేరుతవి.

ఇ. పడవలు యెన్ని గంటలకు బైలుదేరుతవి? 151.

హిం. సుమారు రెండు మూడు గంటలకు. (బైలుదేరుతవి.)

ఇ. యెందుచేత కాలను మితము లేదు? 305. 7, 637

హిం. ఆ పడవలు సాహలకార్గవి గనుక (c), వారు తమ తమ ఇష్ట
ప్రకారము జరిగిస్తారు. 335, 144, 691.

ఇ. మనిషి ఒక్కొక్కనికి యెంత పుచ్చుకొంటారు? (Or ఒక్కొక్క
రికి.) 685.

హిం. అది కూడా వారి ఇష్టప్రకారమే. (జరిగిస్తారు). 236.

ఇ. అన్ని పడవలవాండ్లు ఒకలాగునే పుచ్చుకొంటారా? లేక అదీ
వాండ్ల వాండ్ల ఇష్టము చొప్పానేనా? (Or అదిన్ని.) 153, 691, 237.

హిం. సాధారణముగా అందరు ఒక లాగునే పుచ్చుకొంటారు గాని,
ఒక్కొక్కప్పాడు పోటీలమీద అణాకు కూడా తీసుకొని పోతారు.

ఇ. పడవలు సాధారణముగా యే మాసములో వేసారు? 242.

హిం. ఈ మాసములోనే. 236, 2.

ఇ. ఇదివరకు వేసినారా? ఇకను వేసారా?

హిం. ఇదివరకే వేసినారు.

NOTE. (a) అందు *Masulipatam*, యేలాచు *Ellore*, బెజవాడ *Bezwara* are three
towns in the Northern Circars connected by canals. (b) See note on exercise 17. (c)
Soucars are Native Bankers, who also engage in Trade.

Exercise XX.

ఇ. యెవరు మీరు? 306.

హిం. నేను బుహ్యాశ్మి. 316.

ఇ. మీ పేరేమి? (పేరు + యేమి.)

హిం. నా పేరు సీతారామయ్య. 306.

ఇ. మీ ఇంటి పేరేమి?

హిం. మూ ఇంటిపేరు వడ్డమన్నాటివారు. 306, *

ఇ. మీది యే ణౌరు? 335, 306.

హిం. యేలూరు. (మూ ణౌరు understood.) 306.

ఇ. ఇక్కడికి యెందుకోసము వచ్చినారు?

హిం. మా చిన్నను గారిమింద ఒక కాశు జిల్లాకోటులో వ్యాజ్యము వేసినాడు గనుక, ఆయనతోకూడా సాక్ష్యమునిమిత్తము వచ్చినాను. (చిన్న + అన్న + గారు.)

ఇ. మిందు యొంతమంది అన్నదమ్ములు? 152. 319. 645.

హిం. నలుగురము. 318. (మేము is understood.)

ఇ. మిందు యొన్నవారు? 319. 238, 2.

హిం. నేను మూడోవాళ్ళి. (Or వాడను.) 316.

ఇ. మిందున్నగారు కరణికము చేసారా? (పెద్ద + అన్న.)

హిం. కరణికము చేయరు. వ్యవసాయము చేసారు. 276.

ఇ. ఆయన శిస్తు యేమాత్రము కట్టుతారు? 242, 1.

హిం. సాలుకు మూడువేల రూపాయాలు.

ఇ. మిందున్నికి ఇంగ్లీషు యేషయినా వచ్చునా?

హిం. ఆ! బాగా చదువుకొన్నాడు. రెండుమూడు పరిషతులు ఇచ్చినాడు.

ఇ. ఆయనకు ఇప్పుడు యేమి పని? 300.

హిం. గుడివాడలో తహాసీలుదారు పని. (అతనికి ఉన్నది.)

ఇ: జీతము యొంత?

హిం. మూడు వందలు. (రూపాయాలు is understood.)

ఇ. పైన యేమి దొరుకుతుంది?

హిం. అబ్బో! అటువంటివాడు కాడండి. (240.). లంచము బ్రాత్తిగాపుచ్చుకోడు. (Or తినడు.)

ఇ. మిందికి తిరిగి యెప్పుడు వెళ్లుతారు?

హిం. రేవుగాని యెల్లండిగాని వెళ్లుతాము. 165.

ఇ. పడవమిందనా? బండిమిందనా? 235.

హిం. పడవమిందనే. బజారులో నాకు కూను పని ఉన్నది. సెలవుపుచ్చుకొంటాను. 286.

ఇ. మంచీది (a). నలాం.

NOTE. (a) The word మంచీ is very commonly used in conversation, and answers to the English expression *very good*, or *very well*.

Exercise XXI.

The *ten* following exercises should be read, whilst learning Chapters xii and xiii of the Grammar.

In this conversation *q* represents an *Englishman*, and ము
a Native Munshi (మునిమి.).

ఇ. మిాకు యేమి కావలెను? కలమూ? 347. 235.
 ము. కలము అక్కరలేదు (348.). చాకు కావలెను. 347. (*Vul.* కావలె.)

ఇ. అదుగో! మాడండి! ఆ కాగితముకింద ఉన్నది. 254.
 ము. దొరికినది (351.). ఈ కలము బాగా వ్రాయదు. నేను చెక్కువచ్చునా? 363.

ఇ. మిారు చెక్కునక్కర లేదు (369.). కొత్తది ఇస్తాను. ఉండండి. 297.
 ము. మంచిదండి (240.) (*a.*). ఈ కలము బహు మంచిది. బాగా వాస్తుండి. 308.

ఇ. మిారు అరవము వ్రాయగలరా? 370.
 ము. అరవము చదవగలను గాని (*b*), వ్రాయలేను. 370. 372.

ఇ. మిారు అంత త్వీరగా చదువ వద్దు (367.). కొంచెము నిష్టుళ్ళ ముగా చదవండి.

ము. చిత్తము (*c*). నిష్టుళ్ళముగా చదువుతాను.

ఇ. మిారు నా ఉచ్చారణ బహు జాగ్రతగా దిద్దవలెను. 364.

ము. మంచిదండి (240.) (*a.*). మిారు బాగా ఉచ్చరిస్తన్నారే. దిద్దనక్కరలేదు. 236. 369.

ఇ. మిారు ఆలాగు సోత్రము చేయరాదు (366.). చాలా తప్పులు వస్తవి గన్నక (*b*), బహు శ్రద్ధగా దిద్దవలసినది. 364.

ము. సోత్రము తాదండి. తప్పులు చాలా రాశు. 240. 306..

ఇ. ఇప్పుడు నాకు చాలా ఆయూసముగా ఉన్నది (313.). ఇక చదవలేను (372.). ఇక్కడ ఆపుదాము (205.). వెల్లి వస్తారా?

ము. చిత్తము (c). రేవు నాకు ముఖ్యమైన పని ఒకటి ఉన్నది ఆనుక (300.). యథాత్రకారముగా ఆరు గంటలకు రావడానట్లు వల్లకాదండి (376. 240.). రెండు గంటలదాకా సెలవు దయచేయండి.

ఇ. అంత ముఖ్యమైన పనా? (*Or vulgarly* పనియా). 235.

ము. అవునండి (248. 240.). రేవు నా తండ్రిగారి తద్దినము. 141. 306.

ఇ. మంచిది. సెలవు ఇస్తాను గాని (b), రెండు గంటలకు రావద్దు (367.). నాలుగు గంటలకు రండి.

ము. చిత్తము (c). నాలుగు గంటలకు పసానండి. (పసాను+అండి. 240.)

NOTES. (a) కుందికి+అండి. 240. See note on exercise 20. (b) See note on exercise 17. (c) See note on exercise 16.

Exercise. XXII.

In this conversation ఇ represents an Englishman and బో⁶ a palanquin bearer (బోయా) at Masulipatam.

ఇ. నేను రేవు సాయంత్రము యేలారు పోవలెను. (364). నీవు బోయాలను మాట్లాడు. (*Or యేలూరికి*) (Commonly పోవలె.)

బో⁶. చిత్తము. (a). యెన్ని గంటలకు రావలెను? (364). రెండు గంటలకేనా? (237.) (Commonly రావలె.)

ఇ. యెందుకు! రెండు గంటలకు రానక్కరలేదు. (367). నాలుగు గంటలకు రావచ్చును. (363. Commonly రావచ్చు.)

బో⁶. చిత్తము. (a). యెంతమంది బోయాలు కావలెనండి? (కావలెను+అండి.) 152. 347. 240.

ఇ. ఆరుగురు.

బో⁶. అయ్యా, మీ సవారి చాలా బరువు. (306.) ఆరుగురు మోయిలేరు. 372.

ఇ. మంచిది. (b). యెనమండుగురు మొయ్యాగలరా? (370.)

బో⁶. మొయ్యాలేరండి. పస్త్రుండుగురు మొయ్యాగలరు. 370.

ఇ. మంచిది. వన్నెండుగిరిని తీసుక రా. (Or తీసుకు or తీసుకొని.)

బో. చిత్తము. (a).

[735.

ఇ. బోయాలు అందరు వచ్చినారా? (c).

బో. వచ్చినామండి. 240. (వచ్చినాము + అండి.)

ఇ. పెద్ద బోయా యెవరు? 306.

బో. నేనేనండి. 240. (నేనే + అండి, the న్ is inserted for euphony.)

ఇ. సవారి బైట పెట్టు. పరుపు దిండ్లు బాగా దులిపి, సవారీలో వెయ్యి. (See end of para 167.)

బో. చిత్తము. (a). ఆముదముకోసము డబ్బులు కావలెనండి. 240.
347. (కావలెను + అండి.)

ఇ. యెంత కావలెను? పాపుల చాలునా? 347.

బో. చాలదండి. అర్ధ రూపాయి దయచేయండి. (చాలదు+అండి.)

ఇ. మంచిది. (b). ఆముదము బహు త్వరగా తీసుక రావలెను.

735. 364. ముందు మకాం ఇక్కడికి యెంత దూరము? (మకాం Hind.s.) 253.

బో. అయిదు కోసులండి. (కోసులు+అండి. 240.) (Gram. కోసులు.)

ఇ. యే మార్గాన వెళ్లతారు? 123.

బో. గుడివాడ మూడుగా (d) వెళ్లతాముండి. (వెళ్లతాము+అండి.)

ఇ. మంచ్చి ఆముదము తెచ్చినాడా?

బో. తెచ్చినాడండి. హజరుగా ఉన్నామండి. (తెచ్చినాడు+అండి.)
(ఉన్నాము + అండి.) 240.

ఇ. సవారి యెఱ్తు. కదలించ మాడదు. 367.

NOTES: (a) See note on exercise 16. (b) See note on exercise 20. (c) This part of the conversation takes place next evening, when the bearers come. (d) Gudivada is a small village between Magulipetam and Ellore.

Exercise XXXIII.

ఒక చిన్నవాడు ఒక తోటకు పోయి (402), అక్కడ ఒక మామిడి చెట్టుమిద ఒక మంచి వందు చూచి (668), అది కొయ్యి పోయినాడు గాని, (387,3) (a), చెట్టుచుట్టు ముళ్ల కంపలు ఉండెను గనుక, (109, e. 295.) (a), ఆ ముళ్లకు భయపడి (404), వందు కోసు-కోకుండా పెర్కిపోయెను (410. 283. 247.). అప్పుడు మరియుక చిన్నవాడు ఆ వందు చూచి, ముళ్లకు భయపడక (272), మామిడిచెట్టుయెక్కి (402), వందు కోసుకొని, తినివేసెను గనుక (713) (a), థైర్యి-ముగలవారికి లాభము కలుగును. (155. 340. 879.).

NOTE. (a) See note on exercise 17.

Exercise XXXIV.

కాళీలో ఒక విద్యాంసుడు కలడు (342.). అతనికి ఇద్దరు కుమాళ్లు (174. 97. 300.). అతడు పెద్ద కుమారునికి తన ఆసి అంతా ఇచ్చి (402), చిన్నవానికి చక్కగా చదువు చెప్పించెను (261.). పెద్దవాడు కొన్ని దినములలో తన ఆసి అంతా న్రయము చేసి (a), బీదవాడయి పోయెను. (b) (246.). చిన్నవాడు తన పాండిత్యమువల్ల చాలా సౌమ్య. సంపాదించుకొని, సుఖముగా ఉండెను గనుక (295. 310.) (c), ధనముకంటే విద్య మంచిది. (308. 334).

NOTES. (a) త్రయుచేయు means to expend. (b) పొడాడు+అంచు past verbal participle of అంచు. The expression అంచితు has nearly the same meaning as అంచు to become. (c) See note on exercise 17.

Exercise XXXV.

ఒక రాజు ఒక వేవ విత్తు తెప్పించి, తన నగరిలో చక్కరతో పాదు చేయించి (402), అంఛులో ఆ విత్తు వేసి, వస్తిరు పోసి, బహు జాగ్రతగా పెంచుతూ ఉండెను (159. 303.). తరువాత

ఆ చెట్టున పుత్రులున్న కాయలున్న నిండి ఉండెను (123. 167.) (a). అప్పుడు ఆ రాజు ఒక కాయ తెప్పించి, సోద్దు^o వేషుకొనెను (112. 125. 257.). అయితే అది మిక్కిలి చేదుగానే ఉండెను గాని (310.) (b), పీపి యేమిన్ని కనపడల్లేదు గనుక (169.) (b), నజ్జమల సహవాసమువల్ల దుర్దనులు తమ దుర్దాములు వదలరు. (779. జనులు, గుణము.)

NOTES. (a) సండి ఉండుట means to abound. (b) See note on exercise 17.

Exercise XXVI.

ఒక అడవిలో^o ఒక పులి కద్దు (86. 342.). అది అక్కడి మృగములలో దేన్నిన్ని లక్ష్యపెట్టుక (402), అన్నిటిని బాధిస్తూ ఉండెను (396. 358.). ఒకనాడు ఆ పులి ఒక యెద్దును చూచి, దానిమిాదికి దూకుతూ (403.), దైవ వశముతల్ల (a) గురి తప్పి, అవతల లోతైన ఒక గోతిలో పడెను (129.). అప్పుడు సమస్తమైన మృగములున్న అది కనుక్కొని, అస్త్రి గుంపుకూడి (b), అక్కడికి వచ్చి, తలా (c) ఒక రాయి యెత్తి (402), దానిమిాద వేసేను. అంతట ఆ గొయ్యి పూడి (407.), ఊపిరి తిరగక (407.), పులి చచ్చేను, కాబట్టి (d), మిక్కిలి బలవంతునికైనా బవుల జనుల విరోధము కూడదు. (166.)

NOTES. (a) Literally by divine authority, equivalent to the English expression by chance. (b) కూతురుచు to assemble. (c) From బో a head. Literally per head i.e. each. (d) See note on exercise 17.

Exercise XXVII.

ఒక శూదునివర్ష ఒక నల్లకుక్క ఉండెను (301.). అంతడు దాన్ని తెల్లగా చేయడమునకు (381. 386) ప్రతి ధీనము యొట్టికి తీసుకొని వోయి (402), చాలా దినములదూకా దాన్ని లోముతూ ఉండెను గాని (393. 388.), అది తెలుపు కాళచోయెను గనుక, (284. 288.) అసాధ్యితియిన వస్తులు చేయడానఱు (879, 386.) ప్రథమత్తుము చేయ కూడదు. (385.)

Exercise XXVIII.

బక్ నాడు కొందరు చిన్నవాండు బక్ చెరువు గట్టున ఆడుకొంటూ (153. 257. 39. 403. 404.), ఆ చెరువులో కప్పలను చూచి, రాళ్ల తీసుకొని (402), వాటిమింద రువ్వితూ ఉండిరి (295. 358.). అప్పుడు ఆ కప్పలలో బకటి ఆ చిన్నవాండును చూచి — “ఓ పిల్లకాయ లారా, మమ్మును రాళ్లతో కొట్టుడము మింగు ఆటగా ఉన్నది గాని; (381. 382. 390. 327.) అందువల్ల మా ప్రాణములు పోతున్నవి” — అని (a) చెప్పేను.

NOTE. (a) In such sentences as the above, the word ఎన్ may be regarded as a particle, meaning *thus*. It is generally used, as here, to introduce something previously spoken, or commanded, asked, heard, thought, etc. etc. For this use of *thus* in English see Isaiah xxxvii. 8, 6, 21, 33, verses. What in English follows the word *thus*, in Telugu always precedes the word ఎన్. The various uses of ఎన్ will be fully explained in chapter xvi of the Grammar.

Exercise XXIX.

బకుడు బక్ తేలు నిప్పాలో పడడము చూచి (381. 382), — “దాన్ని కాపాడుటవల్ల పుణ్యము వచ్చును” — అని (a) తలంచి (379. 385. 404), ఆ తేలును పట్టుకొని, రష్టించెను (402. 224). అది ఆ ఉపకారము విచారించక, అతని చెయ్యి కుట్టుడమువల్ల (383. 385.), అతణి చాలా శ్రమవడెను గనుక (265.) (b), దుర్మాగులకు ఉపకారము చెయ్యుడమందు బహు జాగ్రతగా ఉండవటెను. (382. 364.)

NOTE. (a) See note on exercise 28. (b) See note on exercise 17.

Exercise XXX.

బక్ కోతి బక్ నూతిగట్టున కూమండి (117), మామిడిపండు తింటూ (395. 403), ఆ నూతిలో తొంగిచూచెను. అప్పుడు నీళలో తన తీడు కనవడెను గనుక (644). — “లోవల మరియుక కోతి మామిడిపండు తింటూ ఉన్నది (253). ధాన్ని బెరరించి, ఆ పం-

మన్న తీసుకొండాము” (a)—అని (b) తలంచి, సూర్య తెరచి (402), గట్టిగా అరిచినది. అప్పుడు దాని సూటి వరంగు నూతిలో బారివడి, ముణ్ణిగి పోన్నటవల్ల (383, 385.) ఆ కోతి బహు వ్యసనపడెను (265.) కాబట్టి (c), పరుల సామ్యకు ఆశపడడమువల్ల తన సామ్య పోన్నను. (385, 144, 247.)

NOTES. (a) తీసుకొండాము is Imperative Plural 1st person. (257). “Let us take.” It is generally used where two persons are the subject, or where, (as here) a person reasons with himself, and, as it were, addresses himself as another individual. (b). See note on exercise 28. (c) See note on exercise 17.

Exercise XXXI.

The ten following exercises are upon chapter XIV of the Grammar, which treats of ADJECTIVE SENTENCES.

In this conversation ఈ represents an Englishman and మాడిగా మాడిగవాడు. (మాడిగవాడు.)

7, 637

ఇ. నీవు యొవడవు? (vul. యొవరవు.) 317.

మా. నేను మాడిగవాళ్ళి. 321.

ఇ. యెందుకు వచ్చినావు? యేమి కావలెను? 347. (vul. కావలె.)

మా. దొరసానిగారి జీను బాగు చేయడానికి భాల్కెరు (నన్న) పిలి-
చాడు. (Or జీని.) (Or పిలిచినాడు. 719.) 141, 386.

ఇ. మంచిది (a). వెల్లి జీను తీసుకరా. (Or తీసుకు.) 735.

మా. తీసుక వచ్చినాను. (735.) ఇదుగోనండి! చాలా పని ఉన్నది.
(ఇదుగో + అండి. 240. న is inserted for euphony.)

ఇ. చూచించు. మంచిది. (a). ఇంటికి తీసుకొని తెల్లి, బాగుచేసి,
సాయంత్రము తీసుకరా. 402, 735. (Or తీసుకు ఈతీసుకొని.)

మా. చిత్తపడి (b). పని చాలా ఉన్నది. సాయంత్రముకాదండి.
(100, 240, 245.) రేడు సాయంత్రము తప్పుకుండా పీటుకొని
పనాయి. 100. (కాదు+అండి.)

ఇ. అంత వని ఉన్నదా? మల్లి చూపించు. అవును. (248.) నీను చెప్పిన మాట నిజమే. (424. 306.) చాలా వని ఉన్నది. రేవే తీసుక రావచ్చును. 363.

మా. చిత్తమండి. (b). తోలు కొనడానికి రెండు రూపాయలు దయచేయండి 386.

ఇ. మంచిది (a). ఇస్తాను. రేవు సాయంత్రము తప్పకుండా తీసుక రావలైను సుమించా! (vul. రావలి.) 410. 364. 767.

మా. చిత్తమండి (c.) (చిత్తము + అండి 240.)

NOTE. (a) See note on exercise 20. (b) See note on exercise 16.

Exercise XXXII.

In this conversation ఇ represents an Englishman and నో ఆ servant. (నోకరు.)

ఇ. నెలకు యెంత జీతము అడుగుతావు?

దొరగారి చిత్తము.

ఇ. మంచిది (a). నీను చేసే వని చూచి, తగిన జీతము యేర్పరుస్తాను. 440. 443.

నో. చిత్తము. (b).

ఇ. నీకు అరవము వచ్చునా?

నో. అరవము రాదండి. తెలుగు మాత్రము వచ్చును. 240.

ఇ. రేవు ప్రోఫెసరున నీను నన్ను అయిదు గంటలకు లేపవలైను.

నో. మంచిదండి. (a) (మంచిది + అండి. 240.) [128. 364.]

ఇ. ఇష్టుడు యొన్ని గుంటలయినది? (c). (గుంటలు+అయినది.) 409.

నో. అయిము గుంటలయినదండి. (అయినది + అండి.)

ఇ. వ్యాపార కురుస్తున్నదా?

నో. అయిము కురవడము లేదండి. (285). రాత్రి అంతా కురిసి, కురిసి, ఇష్టుడే వెరిసినది. 786. (లేదండి+అయిమే.)

ఇ. ఈ ఉదయాన నేను కోటకు వెళ్లవలసి ఉన్నది. (123. 345.)
గుర్తువాడు గుర్తాన్ని బండికి కట్టుతున్నాడేమో, చూచి
రా. 239.

నా. కట్టుతున్నాడండి. (240). ఈ వేళ నా అన్నగారి భార్య కాలము
చేసినది గనుక, రేవటిదాకా సెలవు కావలెనండి. 240. 347.

ఇ. సీను చెప్పిన సంగతి (నాకు) తెలియలేదు. కొంచెను నివ్వు-
శముగా చెప్పా. 443. 350.

నా. చిత్తము. (b). ఈ దినము సెలవు కావలెనండి. 347. 240.

ఇ. యెందుకు?

నా. మా అన్నగారి భార్య చనిపోయినది గనుక, నేను అక్కడికి
వెళ్లవలెనండి. 364. 240. (వెళ్లవలెను+అండి.)

ఇ. మంచిది. (a). సెలవు ఇస్తాను గాని, రేవు పది గంటలకు
మర్లి రావలెను. (ఖల. రావలె.) 364.

నా. చిత్తము. రేవు పది గంటలకు తప్పకుండా వస్తాను. 410.

ఇ. ఈ చీటి యెవరు తీసుకవచ్చినారు? (0r తీసుకు. 735.)

నా. ఒక బంట్రోతు తీసుకవచ్చినాడండి. 240.

ఇ. జవాబు యేమిా లేదు. (169). బంట్రోతు వెళ్లవచ్చును. 363.

నా. మంచిదండి (a). (మంచిది + అండి.)

ఇ. ఆ చేతికర్త యెవరిది? 117. 335.

నా. ఆ చీటి తెచ్చిన బంట్రోతుది. 443. 335.

ఇ. పిలు! వెల్లు! వెల్లిపోయినాడేమో! 239.

నా. ఇంకా వెళ్లలేదండి. అడుగ్గో! ఉన్నాడో! 297.

NOTE. (a) See note on exercise 20. (b) See note on exercise 16.

(c) This part of the conversation takes place the next morning.

Exercise XXXIII.

ఒక ఉండిలో ఒకడు ఒక పాము పిల్లను తీసుకొని వచ్చి, దానికి నిత్యము పాలు పోసి, పెంచుతూ వచ్చేను. (402. 737.). అతడు పెం-
చిన పాము కొన్ని దినములకు పెద్దది అయి (443), ఒకనాడు పడగ
యైతి, ఆడుతూ ఉండెను (358). అది చూచి, వాడు చాలా సం-
తోషించి, ఆ పామును యైతి, ముద్దు పెట్టుకొనెను. (402). అప్పుడు
ఆ పాము వాణిజై కరవడమువల్ల, వాడు చనిపోయెను కాబట్టి (381.
385.), దుష్ట స్విథాపము గలవారితో సహవాసము చేయరాదు.
(155. 366.)

Exercise XXXIV.

ఒక మరిచెట్టు తొరులో ఒక కాకి గుడ్లు పెట్టి, ఆహారమునకు
పోయెను. అప్పుడు ఆ చెట్టుకింద ఉన్న పుట్టులోనుంచి ఒక పాము
వచ్చి (299), ఆ గుడ్లు అన్ని తినివేసెను (713.). అది కాకి చూచి
(402), చాలా వ్యసనవడి, దాన్ని చంపడానకు యత్నము జేసి (386.),
తనకు శక్తి లేకపోవడమువల్ల యేమిా తోచక, (385. 407), ఆలో-
చిస్తూ ఉండెను (358) అంతట ఆ దగ్గిర (a) ఉన్న కోసటిలో కొందరు
బాటుసారులు వచ్చి (299), తాము మెడలో వేసుకొన్న ముత్యాల
హారములు తీసి (443.), గట్టుమిాద ఉంచి, స్నానము చేయ పోయిరి
(387). వెంటనే ఆ కాకి వారు గట్టుమిాద ఉంచిన ముత్యాల హార-
ములలో ఒకటి ముక్కున కరుచుకొని వచ్చి (443), ఆ మరిచెట్టు
కింద పుట్టులో పడవేసెను (387.). ఆ బాటుసారులు అది చూచి,
వెంటనే వచ్చి, ఆ పుట్టు తవ్వి, పామును చంపి, తమ సామ్య తీసు-
కొని పోయిరి (402) గనుక, బుధి బలమే బలము గాని, దేహబలము
బలము కాణుట (386. 968.)

NOTE. (a) ఆ దగ్గిర is an idiom, meaning near that డాగ్గిర.

Exercise XXXV

ఒక ఊరిలో ఒక శూద్రుడు కలడు (342.). అతనివద్ద ఒక ముంగి ఉండేను (301.). అతడు దాన్ని బహు జాగ్రత్తగా పెంచుతూ ఉండేను. (358.). ఒకనాడు అతనికి ఒక ఊరికి పోవలసిన వని వచ్చినది గనుక (345. 364. 430.), ఆ ముంగిని తన భార్యకు ఒప్పగించి పోయెను. మరునాడు ఆమె తన బిడ్డను తొట్లలో నిద్రపుచ్చి, ఆ ముంగిని తొట్లదగ్గిర కావలి ఉంచి, నీర్లు తోడుకొని రావడానను వెల్లినది (386.). అంతలో బిడ్డ నిద్రిస్తూ ఉండే తొట్లవద్దికి ఒక పాము వచ్చేను (442, 2.). ఆ ముంగి ఆ పామును పట్టి, తుండెములు చేసి, పారవేసి (387), జరిగిన సంగతి తల్లికి తెలియచేయడానను ఆమెవద్దికి వెల్లినది (443. 386. 231.). అప్పుడు ఆమె ఆ ముంగి మూతికి అంటుకొని ఉన్న నెత్తురు చూచి (299), — అది తన బిడ్డను కరిచి, చంపినది—అని (a) తలంచుకొని, ఆ ముంగిని కొట్టి, చంపేను. తరువాత ఇంటికి పోయి, తొట్లలో సుఖముగా నిద్రపోతూ ఉన్న బిడ్డనున్న (438), తొట్లవద్ద ముంగి పట్టి చంపిన పామునున్న చూచి (436.), చాలా దుఃఖిపడేను. (265.).

NOTES. (a) See note to exercise 28.

Exercise XXXVI.

ఒక ఊరిలో ఒక పన్యసి చాలా సామ్య సంపాదించుకొని, (257), అది అంతా మొహరీలుగా మార్చి (402.), ఆ మొహరీలు చింపిరి గుడ్డలలో పెట్టి, అవి అన్ని ఒకటిగా చేటిపు, ఒక బొంత కుట్టి, పడకగా వేసుకొంటూ ఉండేను (327. 358.). ఒక బ్రహ్మచారి యేలాగే ఈ నంగతి తెలుసుకొని (238,2.), ఆతని మోవతుచ్చి ఈ బొంత తీసుకోవడానను ఆలోచించి (386), మైలిష్టులిగా వానిదగ్గిర చేరి (67). శ్రీశూభు చేయనారంభించి (388), త్రమత్రమముగా తన-

యందు నవ్విక కలగచేసుకొనెను (487.). తరువాత ఆ సన్యాసికి గ్రామంతరము (a) వెళ్లవలసిన పని వచ్చినది (345. 443. 364) గనుక, ఈ బ్రహ్మచారి చేతికి తన దేవతార్ఘన పెట్టే మొదలయి-నవి అన్ని ఇచ్చి (b) (447.), అతణ్ణి కూడా వెంటబెట్టుకొని పో-యెను. అయితే ఆ బొంత మాత్రము తానే మోనుకొని పోయెను. ఈలాగు వారు కొంత దూరము వెళ్లి, ఒక గ్రామములో దిగి, భోజనము చేసి, మర్లీ బయలుదేరి, మార్గములో పోతూ ఉండిరి. అంతట ఆ బ్రహ్మచారి మూటలో గుచ్ఛుకొని ఉన్న ఒక సూది చూచి, దాన్ని తీసి, ఆ సన్యాసికి చూపించి, పరుగెత్తుకొని పోయి, తాము బన చేసిన ఫ్లాములో పడవేసి (387), తిరిగి పరుగెత్తుకొని వచ్చెను. అప్పుడు ఆ సన్యాసికి అతనియందు మును-పటికంటే మిక్కిలి నవ్విక కలిగి (407), తాను మోనుకొని పోతున్న మోహరీల బొంత కూడా అతని చేతికి ఇచ్చి (488), తాను సెమ్మదిగా నడుస్తూ ఉండెను (402. 358.). మరునాడు వారు మరియుక గ్రామములో దిగి, భోజనము చేసి, బయలుదేరి, వెళ్లుతూ ఉండిరి. ఆ వేళ కూడా ఆ బ్రహ్మచారి తమది కానటువంటి (c) ఒక చిన్న గరిటై మూటలోనుంచి తీసి, సన్యాసికి చూపించి, అది ఇచ్చి రావడానకు పరుగెత్తుకొని పోయెను (386. 383.). తరువాత ఆ సన్యాసి కొంత సేపు నడిచి, తిరిగి చూచెను గాని, ఇంతలో ఆ బ్రహ్మచారి యెక్కడికో పారిపోయెను కొబట్టి (238, 2), సౌమ్యవిషయములో బహు జాగ్రత్తగా ఉండవలెను. (364.).

NOTES. (a) ల్రము+తంకరము another village. 680. (b) దెకత+అప్పున=శ్రీ. డెచం+అయిన+అమి=ఎచ్చుకూ. (c) తమది (835) నా (284. 444.) అటువంటి (494.) నా రిత్తు ఏర్పడు (432.).

Exercise XXXVII.

In this conversation ఇ represents an Englishman, and హిం a Native gentleman.

ఇ. వసారాలో ఉన్న వాడు యొవడు? 292. 445. 306.

హిం. వాడు నా నౌకరు. 306.

ఇ. వాడు యేమి పని చేసేవాడు? 445. 306.

హిం. చెప్పిన పని చేయడానికి యేర్పరచినాను. 443. 386.

ఇ. ఏదు నమ్మకమైనవాడేనా? 154. 670. 237. 308.

హిం. నా నౌకర్లందరిలో ఏడే నమ్మకమైనవాడు. 308. 334.

ఇ. ఏదు గాక ఇంకా మిాకు యొంత మంది నౌకర్లు ఉన్నారు? 300.

హిం. ఆరుగురు. (ఉన్నారు is understood.)

ఇ. మిాకు ఇంత మంది నౌకర్లు యొందుకు? 152. 300.

హిం. అయ్యా, అక్కర లేదా! 170. 348.

ఇ. వాండ్లందరు యేమి పని చేసారు? (వాండు+అందరు.) 242, 1.

హిం. ఒకడు వంట చేసేవాడు—ఒకడు బజారునుంచి కూరగాయలు తెచ్చేవాడు—ఒకడు సీళ్ల వాడు—ఇద్దరు గ్రాపువాండు—ఇల్లు ఉండ్డేది అలికేది ఒక ఆడ మనిషి. 445. 306. 153.

ఇ. అయితే మిాదగిర చాలా గుర్తాలు ఉన్నవి, కాబోలు. 100. 301. 766.

హిం. లేదు! లేదు! రెండు గుర్తాలు ఉన్నవి.

ఇ. ఆవులు మొదలైనవి యేమైనా ఉన్నవా? 169. (See note on

హిం. కెండు ఆవులు ఉన్నవి. [exercise 36.]

ఇ. ఈ ఆవులు రోజుకు యొన్ని శేర్ల పాలు ఇన్నవి? 242, 1.

హిం. ఒకటి రెండు శేర్లు ఇస్తుంది. రెండోది ఒక శేరు ఇస్తుంది.

ఇ. అయితే మిాకు రెండు గుర్తాలు యొందుక్కు? 300.

హిం. బండికి ఒకటి. యెక్కడానికి ఒకటి. 386.

Exercise XXXVIII.

ఒక పట్టణములో ఒక శైఖికి ఇద్దరు కుమార్లు (97. 300.). ఒక నాడు వారిద్దరున్న కూడి, ఒక కోమటి ఇంటికి వెళ్లిరి. ఆ కాలములో ఆ ఇంటివాగు తలుపులు తెరిచి (153), యెక్కడికో పోయి ఉండిరి (238, 2. 357.). అప్పుడు పెద్దవాడు ఇంట్లో యెవరున్న లేనిది చూచి (169, 449), తాము వచ్చిన కార్యము ఇంటివారికి తెలియ చేయడానకు (430. 386.) చిన్నవాణి అక్కడ ఉంచి, తాను వెళ్లిపోయెను (250). అంతట చిన్నవాడు కొంత సేపు ఉండి (297), ఇంటివారు యెవరున్న రాకపోవడమువల్ల (380) ఆ ఇంట్లో దండెముమీాద ఆరహిసి ఉన్న (a) బట్టలలో ఒక బట్ట దొంగలించుకొని, చంకపెట్టుకొని పోయెను. (647.) అది చూచి, తల్లిదండ్రులు వాణి శిక్షించక, (645), వాడు చేసినదానికి సమ్మతించి, చాలా సంతోషించరి (447.). తరువాత మరి కొన్నాళ్లకు (b) ఆ చిన్నవాడు దొంగతనమువల్ల వచ్చే హని తెలియక (440), ఒకనాడు భాగ్యవంతుల ఇంటికి పోయి, రాత్రి వేళ కన్నము వేసి (c), చాలా సామ్మ దొంగించెను. అప్పుడు ఇంటివారు వాణి చూచి, పట్టుకొని, సర్కూరువారి వశముచేసిరి (d). వారు విచారణ చేసి, పదిహేను సంవత్సరములు సంకెళ్ల వేసి, మట్టి మోయించిరి (e). ఆ చిన్నవాని తల్లిదండ్రులు అది చూచి, చాలా వ్యనసనపడిరి గనుక, పిల్లకాయలు చేసిన దొంగతనమునకు తల్లిదండ్రులు సంతోషించకుండా (443. 410.), వారిని శిక్షించి, చిన్నపుటినుంచే మంచి మాగడములో నడిపించవలెను. (364.).

NOTES. (a) అరహి+ఉన్న is an idiom, equivalent to అరకయించి+ఉన్న which had been put to dry. అరకయించికి would mean —which were put to dry. (అరుట to dry v. n. అర+యొఱ to put to dry.) (387). (b.) కాబ్బి+న్నాళ్లు from నాడు a day (109, b.). (c) Having dug a hole through the wall. The walls of houses being usually of mud, thieves dig a hole through them. (d) రథుచేయుట to put into a person's charge, to hand over to. (e) Caused him to carry soil i. e. Put him to hard labour.

Exercise XXXIX.

/ ఇక చాకలివాడు చుట్టుపట్ల ఉండే ణీళ్లలోని మరికి గుడ్లలు అన్ని చలవ చేయడానకు అడిగి, పుష్టికొని (442. 432. 664.), 2.క బలిసిన గాడిదెమాద వేసి (443. 419.), ఇంటికి తీసుకొని పోయి, బాగా ఉతికి, చలవ చేసి (402), మడతలు పెట్టి, తిరిగి ఆ గాడిదెమాదనే వేసి, తీసుకొని పోయి, యెవరి గుడ్లలు వారికి ఇన్ను ఉండేను (688. 358.). ఈలాగు ముసలితనమందున్న ఆ గాడిదె, యజమానునియందు చాలా విశ్వాసము కలిగి (407.), వాని పనికి యే ఆటంకమున్న లేకుండా జరుపుతూ వచ్చేను (169. 410. 737.). అంతట ఒకనాడు ఆ గాడిదె ముసలితనముచేత తన దేహములో శకి లేక పోవడమువల్ల వణకుతూ నడిచెను (380). అది చూచి, ఆ చాకలివాడు ఇన్నాళ్లు (a) తోలకుండానే మోసినదాన్ని కొంచెమయినా విచారించక (410. 447. 169.), కృతమ్ముడయి (246.), ఆ గాడిదెను కర్తతో ఒలే దబ్బ కొడ్డెను. చిరకాలము నమ్మకముగా కొలిచిన సేవకుస్నే ఇంత చిన్న తప్పుకు ఆఖాగు కొట్టడము మంచిదీకాదు (443. 390. 308.) గనుక, వాణ్ణి లోకులందరు (b) నిందించిరి కాబట్టి, మంచి వివేకము గల ప్రభువును కొలవపలసినదీ (679. 364) గాని, ఈ చాకలవానివలె వివేకహీనులయిన ప్రభుత్వాలను కొలవరాదు. (c) (670, 671, 366.)

NOTES. (a.) ఇన్ను+సాధ్య from నాడు a day. (b.) గామయ+అంచు. (c.) లంగు prudence+కీంకను destitute of. 968.

Exercise XL.

4. ఈ దేశములో బ్రాహ్మణులకు అగ్రహరములున్న మాన్యములున్న ఉన్నవి గఢా! అవి వారికి యెవరు ఇచ్చినవి. 765. 455.
5. కొండరికి పాడుషాలు ఇచ్చినవి. మరి కొండరికి జమీందారులు ఇచ్చినవి. 455. (Or ఇచ్చినారు.)
6. ఈ భూములు ఇవ్వడములో సర్వోద్యమంబాళగా ఇచ్చినారా? కట్టుబడిగా ఇచ్చినారా? 382.

హిం. కొందరికి సర్వోదయంబాలాగానున్న, కొందరికి కట్టుబడిగా-
నున్న. వారి వారికి ప్రాప్తము యేలాగో, ఆలాగే దొరికినవి.

691. 457. 464. (ఇచ్చినారు is understood.)

ఇ. జమిందారులకు ఈ తాలూకాలు యొవరు ఇచ్చినారు?

హిం. వారికి కూడా పాదుషాలు ఇచ్చినవేనండి. (a). 455.

ఇ. పూర్వీము జమిందారులు కూడా నబాబుకు శిస్త చెల్లించే-
వారా? 452.

హిం. కొందరు చెల్లించడము కద్దు. కొందరు చెల్లించక పోవడము
కద్దు. 343.

ఇ. కొందరు చెల్లించక పోవడము యొందుచేత? 276, Note.

హిం. పాదుషాలకు కొందరియందు ఆలాగు అనుగ్రహము కలిగి-
నది. 339.

ఇ. అయితే ఇప్పుడువారందరుసర్కారువారికి శిస్త చెల్లిస్తన్నారా?

హిం. పూర్వీము యొవరు చెల్లించలేదో, వారు ఇప్పుడున్న చెల్లిం-
చడము లేదండి. 457. 461. 285.

ఇ. నబాబు గాని, జమిందారులు గాని, బ్రాహ్మణులకు అగ్రవా-
రములు మొదలయిన భూములు యొందుకు ఇచ్చినారు? 670.
హిం. పండితులచేత ప్రసంగము చేయించి, వారి వారి పాండిత్య-
మును పట్టి, ఇచ్చినారు. 262. 691.

ఇ. నబాబు ఇప్పుడు కూడా యొవరికయినా ఇవ్వడము కద్దా? 343.

హిం. నబాబు సంగతి తెలియదు గాని, ఆయన దివాను ఇస్తాడండి.

ఇ. ఆయన ఇచ్చేది నబాబుకు తెలియచేసియా? తెలియచేయకనా?

హిం. యేమో. (c). ఆ సంగతి నాకు తెలియదండి. 240. [(b). 449.

NOTES. (a). ఇప్పుడించి. 240. శ is inserted for euphony. (b) Past verbal
participles with దా and ను to denote a question. (c) See note on exercise 18.

Exercise XLII.

The eight following exercises should be read, whilst learning chapter xv of the Grammar upon ADVERBIAL SENTENCES. Before commencing them, the student should read to the end of para 475 of the Grammar.

ఒక వరకుడు తాను ఉన్న ఉండలో (a) వ్యాపారము జరగక,
మరియుక ఉరికి వెళ్లేను (299. 407.). అప్పుడు మాగణములో ఒక
కోసేటి గట్టున చెప్పుకింద పడి ఉన్న ఒక మూట చూచి, దాన్ని
విప్పి, చూడగా (469.), అందులో ఇన్నాన్నరు వరహాలు గల ఒక
సంచిన్న కొన్ని బట్టలున్న ఉండను (705. 679.). వాటిని తీసుకొని,
మల్లి బయలుదేరి, తాను వరకము చేయబోయే గ్రామములోకి
వెళ్లి, ఈ సంగతి ఆ ఉరివారికి తెలియచేయగానే (475.), సామ్య
కామందు వచ్చి, ఫలాని ఉంరిలోనుంచి వస్తూ ఉండగా (473.), మా-
గణములో గుంట గట్టున తాను అది మరచిపోయి వచ్చిన సంగతి
(436) అతనికి వివరముగా తెలియచేసి, రుజువు వరచగా (469). ఆ
మూట వానికి ఇచ్చివేసేను (713.). తరువాత ఆ సామ్యకామందు
ఆ మూటలో ఉన్న వరహాల సంచి విప్పి (299), ఆ ఉపకారికి ఇరు-
వయి వరహాలు ఇవ్వ బోగా (469), అతడు దాన్ని పుచ్చుకోవడము-
నకు సమ్మతించలేదు గనుక (386.), పది వరహాలు ఇవ్వబోయెను.
దానికిన్న అతడు అంగీకరించక పోవడమువల్ల (168. 385.) అతడు
ఆ మూట కింద పడవేసి, కలినమైన మాటలాడగా (b) (469), ఆ
పది వరహాలు తీసుకొని, భీదలకు పంచిపెట్టేను గనుక, ఉపకార-
ము చేసినవారికి ప్రత్యుహకారము (c) చేయడమనకు ప్రయత్నము
చేయవలెను. (445. 386. 364.)

NOTES. (a) ఓర ఉరిలా. (b) మాటలు+లాడగా. (c) తుష्णిశరము=తృతి & Sanscrit prefix meaning return and ఉపకారము. 780.

Exercise XLII.

Before learning this exercise, read to the end of para 488 of the Grammar.

ఒకానెక కాలమందు ఒక రాజు పరండే పరుపునందు ఒక వేను చేరి (440.), ఆ పరుపులోనే ఒక వైపున యొవరికిన్ని తెలియుండా దాగి ఉండి (410. 402), రాత్రిలో రాజు వచ్చి పండుకొని నిద్రపోయ్యేదాకా (479.), కనిపెట్టి ఉండి, ఆయన నిద్రపోయిన తరువాత (482.), రాజును మెల్లిగా కరిచి, తనకు కావలసినంతమట్టుకు నెతురు పీల్చుకొని (345. 347. 481.), కడుపు నిండిన తరువాత (482), ఆ పరుపులోనే ఒక పక్కను సుఖముగా వాసము చేస్తూ ఉండెను (358). ఈలాగు ఉండడగా (470.), ఒక నాడు ఆ వేనువద్దికి ఒక నల్లి వచ్చి (251.), దానితో స్నేహము చేసి, తాను కూడా ఈ పరుపులో ఉండడానకు వేడుకొగా (386. 469), అది ఆ మాటకు ఒప్పుకొనెను కాబట్టి, ఆ నల్లి కూడా ఆ పరుపులో ఒక వైపున ఉండి, నాటి రాత్రి రాజు వచ్చి పండుకొని నిద్రపోకమునే, (476), ఆయన దేహము మెల్లిగా కరిచి, నెతురు తాగ నారంంచెను (388). అప్పుడు అతడు మేలుకొని ఉండెను కాబట్టి, తక్కణమే లేచి, దీపము తెప్పించి, మాచేలోగా (477), ఆ నల్లి పరుపు కింద ఉన్న మంచపు సందులలో యొక్కడనో దూరి, మాయమయి పోయెను. (a) (129. 238. 246.). తరువాత రాజు దీపము పయికి యెత్తి, పరుపు అంతా వెతికించే ఈలోగా (477), ఆ వేను అవతలికి పారిపోక, అతడు నాలుగు పక్కల వెతికి (647), మాచేపర్చింతమున్ను (479), ఆ పరుపులోనే కరుచుకొని ఉండి, తీరా తనవద్దికి దీపము తెచ్చిన వెంటనే (484), పారిపో నారంథించెను గనుక, అతడు దాన్ని పట్టుకొని చంపివేసెను (713). నల్లి తన జాగ్రత్తవల్ల రాజును

కరిచి, దీవము తేకమునుపే (476), ఒక సందులో దూరి, తెప్పించు-
కొని, నురక్కితముగా ఉండెను. తరువాత మట్టి రాజు పండుక్కొని
గాఢనిత్ర పోయేటప్పుడు (380. 486), అయిన దేహము కరిచి,
నెతురు తాగుతూ, పూర్వము చేను యేలాగు జీవిసూ ఉండెనో
(358. 457.), ఆలాగే ఆ పరిపులో సుఖముగా జీవిసూ ఉండెను
కూబట్టి, మాందు జాగ్రత గలవారు యెప్పుడూ సుఖముగా ఉండురు.
(155. 679. 169. 310).

NOTES. (a) మాయకు+అయి+శ్రుతి. The two last words coupled together have
nearly the same meaning as అత్మ. Became invisible.

Exercise XLIII.

Before reading this exercise learn to the end of para 498 of
the Grammar.

ఒక పల్లెటూరిలో (a) ఒక జూదుడు కలడు (342). అతడు
ఒక కోతినిన్ని ఒక మేకనున్న పెంచుతూ ఉండెను (358). ఇట్లా
ఉండగా (470), అతనికి మరియుక ఉండికి పోవలసిన పని వచ్చినప్పుడు
(b) (750. 485.), పెరుగున్నపు (c) మూట కట్టుకొని, మేకనున్న కోతి-
నిన్ని తనతి కూడా తీసుకొని పోయెను. తరువాత దోవలో ఒక
కోసేరు ఉండగా (470), అక్కడ నిలిచి, మేకనున్న కోతినిన్ని ఆ
గుంట గట్టున ఒక చెట్టుకు కట్టివేసి (713), పాటి దగ్గిర పెరుగున్నపు
మూట ఉంచి (402), తాను సీళలో దిగి పర్చ తోషుకొని, మర్లి
గట్టుకు వచ్చేటప్పటికి (494), ఆ కోతి పెరుగున్నము అంటా తీసి,
తన చేతులకు అంటుకొని ఉన్న పెరుగు ఆ మేక మూతికి రాచి,
(299), తాను యేమిన్ని చుట్టుగనిదానివలె దూరముగా కూర్చుండి
ఉండెను (444. 445. 357.). ఆ జూదుడు బట్టి జారచేసరవు (496),
తాను గట్టున ఉంచిపోయగా ఏప్పుడులు (d) భూతుకయినా
తేకపోయెను (355.), పోక మూతిక తాగ్రామిపుఱు పెరుగు అగుటుకొని
ఉండెను కూబట్టి, ఆ మేక యేమి బట్టి కొమక పోయిప్పటికి

(490), అతడు విచారించక, మహా కోపము తెచ్చుకొని, దాన్ని బాగా కొట్టెను గనుక, అవి వేలులయిన ప్రభువులు న్యాయాన్యాయములు విచారించరు. (e) (670. 645. 968.)

NOTES. (a) శత్రువు the 's' is inserted for euphony. (b) Or ఏరించుకు especially in the Cuddapah district. (c) తెలుగుత్తుము=ఉయిన+అన్నము. (d) Idiomatic. Equals ఏరించుత్తుము+ఉయినయము. (e) న్యాయము+అన్యాయము.

Exercise XLIV.

Before reading this exercise, learn to the end of para 502 of the Grammar.

ఒక బ్రాహ్మణుడు ఒక కన్యకను చీన్నతనములోనే వివాహము చేసుకొని, చాలా కొలమువరకు తనకు సంతాపము లేకపోయినందున (287. 502.), మరియుక కన్యకను వివాహము చేసుకొనెను. ఆ భార్యకున్న బహు దినములదాకా బిడ్డలు లేక (407. 743.), తుగకు ఒక కుమారుడు పుట్టెను. భార్య భరలు (645.) ఇద్దరున్న వాళ్ళై చాలా గొరాబముతో పెంచి (175), వాడు యేమి చేసినా (491), దానికి అంతా సమ్మతించి, యొవరయినా వానిమిద కోప పడినప్పుడు (485.), వారిని తిట్టుతూ వచ్చిరి (737). వారు తఱలాగు చేసినాడ్ది (501), అతడు మరింత రేగి, ఇంట్లో మాత్రమే కాకుండా (697), బయట కూడా చెడు పనులు చేయ నారంభించెను. (386.). అప్పుడు ఊరివారందరున్ను పీడు చేసే దుర్గాములకు సహించలేక, (747) తల్లిదండ్రుల తల్లికి వచ్చి చెప్పగా, ఆప్పుడున్న వారు తమ తుమూరుత్తై యేమించాలనికి, ఊరివారినే తిట్టసాగిరి. తరువాత ఆ చిన్నతుము ఊరియుక నాడు తఱలాగు చేసేటప్పటికి (495), ఊరిపూర్తి పూటై తట్టుకొని, బాగా కొట్టినంతలో (500), తల్లిదండ్రులు వచ్చి వారు కొట్టినదినూని (449), యేమించేయలేక (747), చాలా దుష్టపడిరి కొట్టించి విట్టు వాళ్ళై తెఱవులు చేసినంతలో (500), తల్లిదండ్రులు కనిపోయింది (645), వెంటనే మూన్చువలెను. (384.).

Exercise XLV.

Before reading this exercise, learn to the end of para 516 of the Grammar.

అంగదేశములో ఒక బ్రాహ్మణునికి ఇద్దరు భార్యలు ఉండిరి (300). వారిలో పెద్దామెకు (a) మాత్రము ఒక కుమారుడు. చిన్నామెకు (a) బొల్లిగా సంతానము లేకపోయినందున (287. 502.), ఆమె కూడా ఈ చిన్నవాట్చే తన కొడుకువలె భావించుకొని, పెంచుకొంటూ ఉండెను (358). ఈ ప్రకారము ఆ చిన్నవాట్చే యేడు నెలలవరకు వారిద్దరున్న ఒకరు మార్చి ఒకరు న.) ఒడిలో పెట్టుకొని, ఒకప్పుడున్న వాట్చే కింద వదలిపెట్టుకుండా పెంచుకొంటూ ఉండిరి (410.). ఇంతలో ఆ బ్రాహ్మణుడు తన భార్యలను వెంట బెట్టుకొని, రామేశ్వరమునవు యాత్ర వెళ్లేటందుకు ఇల్లు బయలుదేరెను (505.). అతడు కొన్ని దినములు ప్రయాణము చేసిన తరువాత (482), దారిలో చనిపోయెను. అప్పుడు అతని భార్యలు ఇద్దరున్న ఆ చిన్నవాట్చే యెత్తుకొని, కొంత దూరము వెళ్లేటప్పటికి (494.), అక్కడ ఒక అగ్రహారము అగువడెను. అక్కడికి వారి గ్రామము చాలా దూరము అయినందున (253. 502. 741.), అంత దూరము ఆ బిడ్డను యెత్తుకొని పోలేక (747), ఆ అగ్రహారములో చాలా దినములవరకు వాసము చేస్తూ ఉండిరి (358). ఈ లాగు ఉండగా (470), కొన్ని దినములకు వారిద్దరిలో ఒకరికొకరికి (c) కలహము పుట్టినందువల్ల (502), కన్నతల్లి (d) ఫిలిచినప్పుడు (485) చిన్నామె ఆ చిన్నవాట్చే పోటుండా చేసి (410); తనవెంట బెట్టుకొని, వెళ్లిపోయినంతలో (500), పెద్దామె గ్రామ మునసపు డగిరికి పోయి (e), ఈ సంగతినిగారించి థిర్యాదు చేసేను. అప్పుడు అతడు విచారణ చేసేనిమిత్తము (508) వీరిద్దరినిన్ని ఫిలిపించి, అడు-

గగా (469), పెద్దామె మాటలవల్ల పెద్దామె కన్న తల్లి అయిన-
ట్టున్న (d) (508), చిన్నామె మాటలవల్ల చిన్నామె కన్న తల్లి
అయినట్టున్న (508), అగుపడినందున (502), నిశ్చయము యేమిన్న
తెలియక పోయెను (288). అంతలో గ్రామమునసఫ్ర దీని నిజము
కనుకొన్న నే నిమిత్తము (506), బహు దూరము ఆలోచన చేసి, చివరకు
ఈ కుమారుణ్ణి చీల్చి, చెరి సగము చేసి, చెరి యొక ముక్క ఇచ్చే-
ట్టు (514), తీర్పు చేసి, వారితో చెప్పగా (469), చిన్నామె సౌరు
మూసుకొని, ఉరకుండెను. పెద్దామె కంటికి కడవెడు (f) నీట్లు
తెచ్చుకొని, యేడ్చైను. ఆలాగు చీల్చి ఇవ్వడమునుగురించి పెద్దామె
దుఃఖపడినట్టు, (383. 508.) చిన్నామె దుఃఖపడకుండా దానికి ఒప్ప-
కొనెను గనుక (410), మునసఫ్ర నిజము కనుకొని, ఆ చిన్న-
వాళ్ళి పెద్ద భార్యకు ఒప్పగించి, చిన్నామెను శించి, పంపివేసెను
(713) కూబట్టి, బాగా ఆలోచించిన కొద్ది (501), నిజము బెటు పడును.

NOTES. (a) பூர்வை-பூர்வம். Lit. The great she. i. e. The elder one. சினாவு=
பூர்வம்+அம் The-little-she i. e. The younger one. See para 157. (b). Lit. One having
changed, one. i. e. in turns. (c). வாரு ஏழெடு வசீ+வசீ. Amongst them to the
one, to the other (para. 692) a quarrel having arisen. i. e. A quarrel having
arisen between them. (d) வாரு past relative participle of வாய். The real mother.
Lit. The mother who bore (him). (e) வர்த்தகர் The village magistrate
(Munisif). வர்த்தகர்+மன்றம் (Hinds.) (f) வெள்வதை a pot-full, para 763.

Exercise XLVI.

Before reading this exercise, learn to the end of para 535 of the Grammar.

ಒಕ ಶಾಸ್ತ್ರವಿದ್ದು ಒಕ ಗೇಡ ಉಂಡನು (301). ಅದಿ ನಿಶ್ಯಮನ್ನು ಕೇರು ಪಾಲು ಇಚ್ಛಿ (452). ಅರ್ಥ ಆ ಪಾಲು ರೆಂದು ಡಬ್ಬುಲಕು ಅಷ್ಟುಣಿ, ಅಂದುವಲ್ಲ ಜೀವನಮು ಚೆನ್ನು ಉಂಡನು (358). ಇಲ್ಲಾ ಉಂಡಗ್ಗ (470), ಒಕಸಾಡು ಅರ್ಥ ಯೋಚನ ಚೇಸಿ—“ತು ಗೇಡ ಇಚ್ಚೆ

పాలు అమ్ముకొంటే (440. 519), రెండు డబ్బులే గణా రోభకు
దొరుకుతున్నవి (765). తృపువల్ల సేను భాగ్యవంతుడను కాను
గనుక (316), దీని పొదుగు టోసి, లోపల ఉండే పాశు అంపు తేసి,
ఒక్క మాచే అమ్ముకొన్నట్టుయితే (644. 226. 522.), నాతు నిండే
భాగ్యము వచ్చును”—లాని (a) అలోచించుకొని, ఆ గేడె పొదుగు
కోసను. అప్పుడు అతడు లోపల చూచేటప్పటిక (495.), నెత్తు-
రున్న మాంసమున్న తప్ప, మరి యేమిన్ని అగువడక పోయినం-
దున (502.), అతడు చేసిన పనికి చాలా విచారపడేను కాబట్టి, తృపి
లేనివారికి చాలా నష్టము వచ్చును. (679. 879.)

NOTES. (a) See note on exercise 28.

Exercise XLVII.

Before reading this exercise, learn to the end of para 544 of the Grammar. In this conversation రా and బ్ర represent two Natives named రామయ్య and బ్రహ్మయ్య.

రా. యెవరు వారు, తలును కొట్టేది? (a) 454.

బ్ర. సేను బ్రహ్మయ్యను. 316.

రా. మింగా? యెవరో అస్తోన్నాను. ఉరండండి. ఇదుగో వస్తు-
న్నాను. లోపలికి రండి. కూర్చుండి. యేమి పరిమాత వచ్చి-
నారు? (Gram. కూర్చుండండి.)

బ్ర. యేమి లేధు. మింగా నీనాసి వచ్చినాను. 169. 100.

రా. సేను ముఖ్యటి దినము కట్టును ఎందీచినాను, మింగు ఇంట్లో
లేరు, కాబిలు. 485. 766.

బ్ర. అపుసంకి, ఇంట్లో ఉంటా? 248. 249. 519.

రా. అవును, మిారు ఇంట్లో ఉంటు, వచ్చేవారే. దానికి సంచే-
హము లేదు. తొరికి అడిగినాను. అప్పుడు యెక్కడికి వెల్లి
ఉంటిరి? 537. 357.

బ్ర. గామాంతరము (బ్రావెల్లి ఉంటిని) 357.

రా. యెందు నిమిత్తము?

బ్ర. మా తుమూరుని వివాహమునుగురించి కొంచెము ధాన్యము
కావలసి ఉండి, (వెల్లి ఉంటిని.) 407. 347.

రా. పెండ్లి యెప్పుడు చెయ్యిబోతారు? 249.

బ్ర. కైప్పమానములో చెయ్యవలెనండి. 364. 240.

రా. రంగయ్య మిారు ఇవ్వవలసిన రూపాయాలు ఇచ్చివేసినాడా?
345. 364. 448. 713. (vul. ఇచ్చి)వేళాడా? 719. 219.)

బ్ర. యేదీ? (ఎ) ఇంకా ఇవ్వలేదు. ఇచ్చినప్పుడుందు, మిా బాకీ
తీర్చివేయనా? 524. 713.

రా. అందుకు మిా రేపు అలోచించినారు? (మిారు + యేపు.)

బ్ర. నాకేమిా లోచలేదు (351). ఒక సారి మిారు వస్తిరట్టాయెనా
(334.), భయవడి, ఇచ్చివేసునేమా గాని (239), లేకపోతే (521),
ఇచ్చేమార్గము కనపడదు. (నాను+యేపు.)

రా. అలాగు ఇచ్చినట్టాయెనా, నా బాకీ తీర్చివేస్తారా? 534. 713.

బ్ర. అందుకేమి. సంకేతము? అతను ఇచ్చిన తమణమే, మిారు
తీసుకొండి, (అందుకు+యేపు.) 484.

రా. మిారు ఇవ్వక శీర్షిర్థాయ్యల్లి కూవటసినప్పుడు, బదులు పుట్టము,
సుమండి. 532. 345. 347. 485. 767.

బ్ర. ఆలాగే కౌన్సిల్ ఉండి. 709.

రా. మిారు నాలుగు రోజులు కూలి వచ్చినవకుమందు, మనమిద్ద-
రమున్న అతని ఇంటికి వెళ్లువాము. 624. 175. 318. 205.

బ్ర. మంచిదండి. జగ్గరాజగారి ఇంటికి యొప్పుడు వెళ్లుదాము?

రా. ఇప్పుడు యొట్టు వెళ్లుడును? ఆయన ఇక్కడికి వచ్చినప్పుడు మిారు రాలేదు. (485.) ఇప్పుడు వచ్చి, తోండర చేస్తారా?

బ్ర. ఆయన యొప్పుడు వచ్చినారు? నేను యొప్పుడు రాకపోయినాను? 288.

రా. ఆయన మొన్నటి దినము వచ్చినారు. అప్పుడు మిారు రాక పోతిరి. 288.

బ్ర. మొన్నటి దినము గ్రామంతరము (b) వెళ్లి ఉంటిని. ఉల్లో ఉంచే, రాకుండా ఉండునా? (Or రాక పోడునా? 537.)

రా. అప్పను. నిజమే. ఇంట్లో ఉంచే, వచ్చేవారే. మిారు మొన్న వచ్చి ఉంచే, నేనున్న శిఫారసు చేసేవాళ్ళే. 537.

బ్ర. నేడు ఆయన వచ్చునా? (Or వచ్చేనా? 725.)

రా. యేమో (d). వస్తే, వస్తాడు (519.). లేక పోతే, లేదు. (Or రాడు.) 521.

బ్ర. నేడు రాకపోతే (520), ఆయనను చూడడానికి మరైప్పుడు నమయము? (మరి+ఎప్పుడు.) 526.

రా. మనకు యొప్పుడు నందర్భమయితే, అప్పుడు పోదాము. ఇంతలో ఆయన ఇక్కడికి వసే, ఇక్కడనే చూతాము. (సందర్భము + అయితే) (518.)

బ్ర. అయితే నేను సెంత్రు పుచ్చుకొండునండీ? (e)

రా. యేమి అవసరము? ఇంకా కొంత నేపు రాలి, పోవచ్చును (363). ఉండండి (297); ఇంటికి వుర్లి, యేమి చేయబోతారు? 249.

బ్ర. ముఢేమి లేదు. మా అల్లుషు వచ్చి ఉన్నాడు. (357.) అతడు సుంటరిగా ఉన్నాడు. అతడు రాక పోతే, మిా ఇష్టప్రతారము ఉండేవాళ్ళే. (మరి+ఎమి.) 968. 537.

రా. అవళ్ళిము వెల్లవలన్నో? (f.) 364. 238.

బ్ర. అన్ననండి. అతడు డింటరిస్టా కీన్స్‌టు,

రా. ఆయనతో ఓంత సేతు కూట్లాడి, రముకూత వస్తుచూ?

బ్ర. సేదు రావణానికి అసుకూతవథినట్టయితే, వస్తాను. లేక పోతే,
కేవు వస్తాను. 386. 522. 521.

రా. కేపయునొ తప్పుకుండా రావతె సుమండి. (రావతును.) 410. 767.

బ్ర. అవళ్ళిము వస్తాను. [627]

రా. ఒకవేళ మరిచిపోయి రాక పోతిరా, మర్లీ వీంతో మాట్లాడుతాసేషో, చూడండి. 532. 289.

బ్ర. మంచిదండి. (240.)

రా. వీంత వచ్చిటప్పుడు, వీరా అల్లుట్టే కూడా పిలుచుకొని
రండి. ఆయశ వచ్చునా? (Or వచ్చేనా?) 725.) 485.

బ్ర. కేంపో (g). కన్నే, పిలుచుకొని వస్తాను. 519.

రా. అట్లా కాదు. యేంలాగయునొ పిలుచుకొని రావతెను. 169. 364.

బ్ర. యేమి అతనితో అంత ఆవళ్ళికము?

రా. మాకేమా లేదు గాని, ఆయనను చూడవలసి ఉన్నది. 345. 364.

బ్ర. అన్నను, అతడు బోగా బదువుకొన్నపాడు గనుక, చూడవలసినపాడే. 445. 750.

రా. ఆయన తెలవరిదగ్గిర చదువుకొన్నాడు?

బ్ర. గానుగపాతి తెంకటచౌసులహారిదగ్గిర చదువుకొన్నాడు. (g).

రా. ఆయన గట్టివారేనా? 287.

బ్ర. అఖ్యే! ఆయన చక్కుళ్ళన పండితులే (h). వీరెదుగురా?
(వీంరు + వీరుగారు?) 306.

రా. తెఱుగుదును గూచి, అంత బోగా తెఱుగును. మహాను పిలిస్తే,
మన ఇంటికి వతురా? 132. 519. (Or వచ్చే) రా. 725.)

పు. ఆయనకు మరేచు పని తేక పోతే, వస్తారు. ఇంది యేము
సందేహము? (మరి + దేహి) 521.

రా. అయితే పిలుచుకొని వస్తారా?

పు. మిారు రాకూడదండీ? (c) మిారు వచ్చి పిలిస్తే, తప్పకుండ
వత్తరు. 410. 539.

రా. అయ్యా! రాకూడకేమి? (d) గాని, నేడు ఇంటికి ఒక పెద్ద-
మనిషి వస్తారు. అందునిమి తము నేను ఇంట్లో ఉండవలెను.
మిారు పిలిస్తే, రారా? 364. 519.

పు. వత్తరు గాని, నేను పిలవడము అంత మర్యాదగా ఉండదు.
మా ఇంటికి అయితే ఘరవా లేదు. 381.

రా. అయితే నేడు వద్దు. రేవటిదినము మనమిద్దరమూ కూడా వెళ్లి,
పిలుచుకొని వల్లాము. (మనము+ఇద్దరమూ. 175.)

పు. అయితే ఆలాగే క్రానివ్వండి (703.). నాకు సెలవు ఇవ్వండి.
వెళ్లి, తిరిగి రేపు వస్తాను.

రా. మంచిది. వెళ్లి, రండి.

NOTES. (a) రైస్తే is added in explanation, and stands in apposition to మరి. Lit. Who are they, that which knocks the door? The whole sentence is equivalent to శోభ రైస్తుండి ఏంటి? (b) రాకూడ+ఉండరు (difference) 369. whence it means another village. (c) దింబి is very idiomatic. It is short for ఏదు ఎడు దింబి? It implies. Where is the money? i. e. I have not received any money from him. (d) See note on exercise 18. (e) The లేదా used here denotes a question, which is made apparent by the tone of the voice. (f) Here the tone of the voice makes final ఏ denote not merely doubt, but also a question. You must not really go, must you? (g) బెంగాలు is the house name, or surname. (శాస్త్రి); బెంగాలు is the personal name (పు). The శాస్త్రి పు is merely honorific. (h) He is a Pundit of the four Shasters. శాస్త్రి is the Sanscrit for four. 680. (i) ఏ+ఏ+ఏ. Now, past verbal participle ఉండుట attached to the infinitive ఉ. (365). Literally, It not being befitting (to me) to come, What? i. e. Why should it not be befitting to me to come? i. e. There is no reason why I should not come.

Exercise XLVIII.

In this exercise an English gentleman (ఇ) gives directions to his Native servant (నో) about a journey by boat from Masulipatam to Bezwara, and thence by palanquin to Gunttoor.

ఇ. రాషున్స్టోమింస! నీవు మాకంటె ముండుగా బెజవాడకు వెళ్లవలైను. (*Vulgar. వెళ్లాలి.*) 364. 627.

నో. చిత్తము. తమ సెలత్తు యొప్పుడయితే (అ), అప్పుడే వెళ్లుతానండి. 143. 240.

ఇ. మంచిది. గురువారము మధ్యాహ్నము బయలుదేరి వెళ్లు.

నో. తమరు యొప్పుడు బయలుజేరుతారండి? 240.

ఇ. సోమవారమునాడు బైలుదేరి, మంగళవారమునాటికి అక్కడికి వస్తాము గనుక, మేము పడవ దిగేవరకు (496), యెనమండు-గురు బోయాలనున్ను రెండు సవారీలనున్ను నలుగురు కావటి-వాళ్లనన్ను అక్కడ సిద్ధముగా ఉంచవలైను. (*Vulgar. ఉంచాలి.*)

నో. చిత్తమండి. (అ) 240.

ఇ. నీవు బెజవాడకు వెళ్లిన తమణమే (484.), దొరసానిగారు నవా-రిమింద గుంటూరుకు వెళ్లేటండుకు (505), యెనమండుగురు బోయాలనున్ను ఒక మంజీలాశ్మిన్ని కుదర్చువలసినది. 364.

నో. తమణిసము బోయాలు అక్కరలేదా? 348.

ఇ. గురువుమిగాద వెళ్లుతాను. గనుక, బోయాలు అక్కర లేదు.

నో. ఆ ఉణ్ణో (అ) నా అంతట సోసే విచారించేటట్టయితే (683. 522.), బోయాలు దొరికేటి క్షుము (447). తమరు అక్కడి తహాస్సీలూరుగారికి ఒక చీటి దయచేస్తే (141. 519), బాగా ఉంటుంది.

ఇ. మంచిది. అలాగే ఉన్నాను గాని (అ), నీవు కూడా వెళ్లి, ఆయనతో చెప్పవల్సు. (*Vulgar. ఉప్పాలి.*) 364.

నో. చిత్తము.

ఇ. మంగళవారమునాడు పేము పడవ దిగునే (475), సౌకర్య-
లందరో (e) ఆలస్థిము లేకుండా భోజనము చేసేనిపిత్తము
(506.), వంటచేసి, సిద్ధముగా ఉంచు. మింరందరున్ను ఆ రోజు-
ననే కృష్ణ దాటి, సాయంత్రానికి (100) మంగళగిరి జ్ఞా-
వలసి ఉంటుంది. 345. 304.

శా. చీతము. ఆ ప్రకారముగానే అన్ని తయారు చేసి, ఉంచు-
తానండి. 240. (అన్ని equals అన్నిన్ని 167, end.)

ఇ. అన్ని సరే గాని, మన సామాను గుంటూరు చేరేటరుకు
(505), రెండు బండ్లు మాట్లాడవలైను. (Or బట్ట 109, d.)

సే. భేజవాడలో ఫూట్లాడి వినియోగము లేదండి. 405.

ఇ. యొందుచేత? కృష్ణ దాటడానికి అసాధ్యముగా ఉంటుందా?
386. 310.

సో. బండ్లు దాటడానికి బల్లకట్టుయితే (f) ఉన్నది గాని, యొక్కి-
చేది దించేది చాలా త్రయాసమండి. (Or బట్ట.) 449. 240.

ఇ. మరి అందుకు యేపి ఉపాయము? (ప్రయాసము+అండి.)

సో. కృష్ణ దాటి, బండ్లు విచోరినే, నులభముగా దౌరుకుతపండి.
519. 240. (Or బట్ట, 109, d.) (దౌరుకుతవి+అండి.)

ఇ. అక్కడిని అన్ని పల్లెటూలై. బండ్లు రొక్కడిని? 236. 333.

సో. గుంటూరునుంచి వచ్చిన తిరిగు బండ్లు అక్కడ ఉటువండి.
శాటిని విచారించవచ్చును. (Or బట్ట.) 443. 363.

ఇ. సరే. అఖి తిరుగు బండ్లు గనుక, రెక్కువ శాధించుకు కూడా
దౌరుకును. (Or దౌరుకుతవి.)

సో. ఆ మాట వాసవమేనరండి. 340. (సమస్తమై+అండి.)

ఇ. మేము బుధవారమున్నాడు రూత్రి జునిపిది గంటలిపియంగ-
ళగిలికి వసోము.

నా. చిత్తము. తమరు వచ్చేటప్పటికి, తేసీల్లు మొదలయినవి తయారు చేసి ఉంచవలెనా? 494. 364.

ఇ. తొత్త మనష్ణీనివలె యొండుకు అట్టు అడుగుతావు? నీను తెలియదా? మేము వచ్చి, ఉరికే ఉపసాసము (g) ఉంటామో? 350.

నా. చిత్తము. తెలునునండి. 240. (తెలునును+అండి.)

ఇ. గురువారము తెల్ల వారిజామున మా భోజనము కాగానే (475.), నీతున్న ఆయాయున్న బండితోకూడా గుంటూరుకు పెళ్ళ వచ్చేను (363). మేము ఆరు యేడు గంటలకు బైలుదేరి, వస్తాము గనుక, మేఘు వచ్చేవరకు (496.), మా బసలో అన్న తయారుగా ఉండేటట్టు జాగ్రత పెట్టవలెను. 512. 364.

NOTES. (a) *Lat.* If your permission is at any time, then I will go, sir i. e. I will go whenever you bid me. (b) చిత్తము+అండి See note on exercise 16. (c) ఓంగారము. (d) ఓంగారము+అండము or అంగారము. (e) సాకయలు+అండు or అంగారు. (f) అయించే here is very idiomatic, and, is equivalent to the English expression—*As for*. (Compare end of para 683.). *As for a ferry-boat, there is one.* i. e. *There is indeed a ferry-boat.* (g) Idiomatic for ఉపసాసకా.

Exercise XXX.

The *fifteen* following exercises are in illustration of Chapter xvi of the Grammar, which treats of NOUN SENTENCES. Before commencing them, read to the end of para 565 of the Grammar.

The following conversation is between two respectable Hindoos named *Rāmayya* (రా), and *Krishnayya* (కృ), who meet at a distance from their respective homes which are in neighbouring villages.

రా. భువ్యా! కృష్ణయ్యారూ! (649) శిథును తూడి, చూలా దివములు అయినది. (409). ఇస్తుట్టి ఉంక్కినిి వెల్లినారు? ముక్కుడా కనుతడడము లేదో? (ఇన్నిటనాట్టు.) 169. 362.

కృ. యేమా (a). తెలియదా? ఉదరపోషణార్థము (b.) వెల్లిండం-
టిని. 662. 357.

రా. ఇప్పుడు మిారు యొక్కడనుంచి రావడము? తా. Or వనున్నారు?

కృ. మా గ్రామమునుంచే.

రా. మిా వారందరూ నుఖముగా ఉన్నారా? 310. (వారు+లందరు.)

కృ. మిా కట్టాడువల్ల నుఖముగా ఉన్నారు.

రా. శేషయ్యగారు మొదలయినవారు బాగా ఉన్నారా?

కృ. ఇప్పుడు వారు చాలా భాగ్యవంతులు అయినారే! (236.) ఆ
సంగతి మిాకు తెలియదా? 350.

రా. అట్టాగా! అంత బీదవారికి యేలాగు భాగ్యము వచ్చినదో,
ఆశ్చర్యముగా ఉన్నది. 562.

కృ. యేమి ఆశ్చర్యము? ఈ సంవత్సరము వారి భూములు అన్నీ
బాగా పండినవి. దానివల్ల చాలా సౌమ్య దోరికినది.

రా. మా గ్రామము యేలాగు పండినదో, ఆ సంగతి తెలు-
నునా? 564.

కృ. అది యేలాగు పండినదో, నాకు తెలియదు. 562.

రా. మా చిన్నవాడు ఉండో ఉన్నాడో, లేడో, ఆ సంగతి యేమ-
యినా మిాకు తెలునునా? (Und. ఉంరిలో) 565.

కృ. లేసట్టున్నది. 508. (లేసట్టు+ఉన్నది.)

రా. యొక్కడికి వెల్లినాడో, (మిారు) లీనలేదా? 562.

కృ. వినలేదు.

రా. ఇప్పుడు మిారు యొక్కడికి వెల్లుతారు?

కృ. మా కూతురి ఉంరికి వెల్లుతాను.

రా. అక్కడ జగ్గరాళగారి కూతురికి దుష్టుడు లివాళాము చేసా-
డా, తెలుసుకొని వస్తారా? 562.

కృ. అవో దానికేమి! తెలుసుకొని వస్తాను. (దానికి+యేమి.)

రా. మీతో కూడా వచ్చినవారు యెవరిఁ, కనుక్కొన్నారా? 445.

562. 259.

కృ. యెవరిఁ తెలియలేదు గాని, వారు బహు మంచివారు. 562.

రా. మీరు మళ్లీ యెప్పుడు వస్తారు? ఒక సెల పట్టునా?

కృ. యెందుకండీ సెల దినములు? అయిదౌరు దినములలో వస్తాను.
(యెందుకు+అండి. 240.) (అయిదు+అరు.)

రా. వచ్చేటప్పుడు, మా ఊరికి వస్తారా? 485.

కృ. ఈ మాగాకాన వసే, మీ ఊరికి రాకపోను. 123. 519. 729.

రా. ఈ మాగాకానే రండిఁ 236.

కృ. అప్పును (248). నాకు ఈ మాగామే బాగా ఉన్నది గాని,
మా కూతురికి ఇష్టమపున్నా, కాదో, తెలియదు. 565.

రా. యేమో (a). వసే మాత్రము, మా ఊరికి రాకుండా పోవద్దు.
519. 410. 367.

కృ. అందేము (c)? అట్లా సెలవు ఇస్తారూ (d)! ఈ మాగాకాన వసే,
రాకుండా పోతానా? అవక్ష్యము వస్తాను. 519. 410.

రా. మంచిది. వెళ్లిరండి. సేను చెప్పినది మాత్రము మరిచిపో-
కండి. 447. 284.

NOTE. (a) See note on exercise 18. (b) ఉరము+పోగము+అరుము. 968. 662.
For the nourishment of the stomach. (c) అటి+ము. Lit. That (is) what? i.e. What
do you mean by that? (d) ఐఱ ఇష్టుపి is a polite form for ఇష్టుపి. (Lit. To
give permission.) Will you really say so? The tone of the voice and the lengthen-
ing of the final letter implies a question.

Exercise L

Before learning this exercise read to the end of para 573 of the Grammar.

In this conversation ఈ represents an Englishman, and హా a respectable Native.

ఈ. ఈ దేశములో కంసాలులు నవారీ యొక్కకూడదని విన్నాను.
యెందుచేరు? 365. 566. 570. 571.

హిం. పూర్వీమునుంచి యెక్కే (a) మామూలు లేదు. తొందుశే-
తనో, అట్లా జరుగుతున్నది. 430, 238, 2.

ఇ. సవారీ మాత్రమేనా? ఇంకా యేమయినా ఉన్నదా? 237.

హిం. ఇంకా కొన్ని పనులు చేయకూడదండి. (265). అటి యేమే-
మిటో, చెప్పాడునా? (యేమి + యేమిటో 691.) 562.

ఇ. యేమేమిటో స్వప్తముగా చెప్పండి. ఇదివరకు సేసు అని
యెప్పాడున్న వినిలేదని తోస్తుసుంది. 571.

హిం. పెండి మెదలయిన ఈభ కార్యములకు గాని, ఉత్సవాలు గాని,
వారి ఇంటి బయటి గోదలకు సువుము కొట్టకూడదూ 165. 365.

ఇ. ఇంకా మరేమి చేయకూడజో, చెప్పండి. (మరి+యేమి) 562.

హిం. వారి ఇంటి బయటి ద్వారారమువకు తోరణమున్న పువ్వులున్న
కట్టకూడదు. 167. 365.

ఇ. ఈ నంగతి ఇదివరకే యెవరి నాతో చెప్పినట్టు తోస్తుసుంది.
(514). ఇంకా యేమయినా ఉంటే, చెప్పండి. 519.

హిం. పెండ్లోలో భజంత్రిమేళము ఇంట్లో వాయించవచ్చును గాని,
బయట వాయించరాదు. 125. 363, 366.

ఇ. వాండు ఈ కార్యాలు చేసుకొంటే, యెవరి సామ్మయినా పో-
తుందా? 108. 519.

హిం. యెవరి సామ్మయిన్న పోదు గాని, పూర్వీముషుంచి తొందు-
చేతనో అట్లా జరుగుతున్నది. 238, 2.

ఇ. ఈ ప్రకారము చేయవచ్చుననిన్ని, చేయకూడదనిన్ని, (క73)
యెవరిచేతనయినా నిణకాయింపబడినది—అని విాకు తోస్తు-
తుందా? 255. 570. 571.

హిం. యెవరిచేతనున్న నిర్దయింపబడినట్టు నాకు తోచు (351),
మామూతే (b) అని తోస్తుసుంది. 570. 571.

NOTES. (a) Before యెక్కే understand ఏదు కార్తి. (430) From ancient times there has been no custom by which they mount a palanquin. (b) ఏది is understood. It is the custom only. 308.

Exercise LI.

Before reading this exercise learn to the end of para 580 of he Grammar.

బక అగ్రహారములో బక త్వాహ్నియదు కలడు (342). అతనికి క కుమారుడు (300). బకనాడు అతడు తన కుమారస్మీ వెంట పట్టుకొని, బక ఉరికి పోతూ ఉండగా (473), ఆ చిన్నవాడు ఉరికినే — “నాయినా (a), పులి వచ్చేను” — అని అరిచెను (579). అప్పుడు తంత్రి వెనక తిరిగి చూడగా (469), పులీ లేదు, గిలీ లేదు (772). తరువాత మరి కొంత దూరము పోగా (469), పులి వచ్చి, ఆ చిన్నవాణ్ణి పట్టుకొనెను. అప్పుడున్న అతడు పూర్వము అరిచినట్టే (508) — “పులి వచ్చేను” — అని అరిచెను (579). మునుపటి వలనే ఇప్పుడున్న ఉరికి అరుసున్నాడనుకొని (b), తంత్రి తిరిగి చూడకనే పోయెను (288.) గనుక, అబధీకుల మూటలు యెవరున్న వచ్చురు.

*NOTES. (a) నా+ఆయి, Lit. He of me, i. e. my father. (b). అరుప్పున్నాడు+అయింది. Like అయి, the reflexive form అయింది is generally used without అని. 260. 580.

Exercise LII.

బకసాడు ఇద్దరు చిన్నవాండ్లు బక తోటకు టెల్లిరి. వారిలో బకడు బక చెట్టుమిాద మంచి పండ్లు చూచి, అవి కోయపోయినాడు (387, 8.). అప్పుడు రెండోవాడు (179) — “ఇదుగో! బాగ్రత సుమిా! (170. 767.) తోటవాడు గనుక (a) చూస్తే (519.), కొట్టుతొడ”న్నాడు (580). అయినప్పటికిన్ని ఆ చిన్నవాడు అతని మూటలు వినక, చెట్టు యెట్టి, వండ్లు కోసుకొని వచ్చేను (402). ఇంతలో తోటవాడు వచ్చి, — “ఈ చండ్లు యెండుకు కోసినాన్న?” — అని అడిగి, వాణ్ణి పట్టుకొనెను (579.). అందుకు ఆ చిన్నవాడు — “ఈ పండ్లు

నేను కొయ్యలేదు. వాడు కోసి, నా చేతికి ఇచ్చినాడు”—అని(b), తనకు బుధి చెప్పిన స్నేహితుణ్ణు చూపించగా (144. 443. 469.), ఆ తోటవాడు అతణ్ణు పట్టుకొని కొట్టెను గనుక, దుమూకాగుండ నవవానము చేయరాదు (366.).

NOTES.—(a) ఏడు is very idiomatic, and is hardly able to be translated. Lit If therefore the gardener sees you. (b) ఎం is here the full past verbal particle of అడు. (571.) Having said.

Exercise LIII.

Before reading this exercise, learn to the end of para 587 of the Grammar.

ఒకనాడు ఒక పిల్లిన్ని ఒక నక్కయున్న ఒక చోట కూడి (167. 118. 120.), మాట్లాడుతూ ఉండగా (473.), నక్క పిల్లిని చూచి,—“ఓ పిల్లి, నీకు యేమయినా ఆపద వస్తే (169. 519.), దాన్ని తప్పించుకొవడానకు, యెన్ని ఉపాయములు నేచిఉన్నావు?” (264. 386. 357.)—అని అడిగెను (579). అందుకు పిల్లి—“నాకు ఒక ఉపాయము తెలుసును (350.). వచ్చే ఆపదలు అన్ని ఆ ఒక ఉపాయమువల్లనే తప్పించుకొంటున్నాను” (440.)—అని చెప్పగా (579. 469.), నక్క నవ్వి (402)—“నీకు తెలిసినది ఇంతేనా? (447. 237. 306.) నాకు తెలిసిన అన్ని ఉపాయములు నీకు తెలియవు గాండ్యా! (350. 443. 765.)—అని దాన్ని పరిషోసము చేసెను (571.). ఇట్లా ఉండగా (470.), యెక్కడినుంచో వేట కుక్కలు ఆ మాగాకాన వచ్చేను (238, 2. 123.). పిల్లి ఆ కుక్కలను చూచి, అక్కడ ఉన్న ఒక చెట్టు యెక్కెను. నక్క చెట్టు యెక్కనేరక (375.), వేరే ఉపాయముణున్న తెలియక, ఆ కుక్కలనడుమ చిక్కవడి, చచ్చిపోయెను గణిక (402. 250.), ఒక విద్యుయైనా చక్కగా సేర్కుకొన్న వాడు నుఖాపడును. (166. 445. 879.).

Exercise LIV.

ఒక చాకలవానివద్ద ఒక గాడిదె ఉండేను (301.). అది మూ-
ఎలు మోసి మోసి బలహీనమయి (736. 246.), లేవడానకు
నహా శ్రుకి లేక పడి ఉండేను (743. 357). అప్పుడు ఆ చాకలవాడు
దానిమూడ వులి తోలు కప్పి, దాన్ని ఒక చేసిలోకి తోలెను.
అక్కడ ఉన్నవాండ్లందరు దాన్ని చూచి (445.), (అది) వులి—
అనుకొని (a), జడిసి, పారిపోయిరి. మరి కొంత సేవటికి ఆ చేసు
కాచేవాడు (445)—“దీని నడతవల్ల ఇది వులిగా కనపడదు (327.).
అయినా చూతాము”—అని (b) తాను ఒక గాడిదె తోలు కప్పు-
గొని, అక్కడికి వచ్చేను. ఈ గాడిదె అతణ్ణు చూచి, మరియుక
గాడిదె అనుకొని (a), అతని వద్దికి కూస్తూ పరుగెత్తేను. (403.).
అ కావలివాడు దాని కూతవల్ల గాడిదె అని తెలుసుకొని (571.),
దాన్ని చంపివేసేను గనుక (713), అవివేకులు తమకు తామే
చడిపోదురు. (683. 879.)

NOTES. (a) See note on exercise 51. (b) ఏం here is the past verbal participle
of అయి (571). Having said. It is here used idiomatically in the sense of
అనుకొని.

Exercise LV.

The following is a conversation between two respectable
Natives named *Subbayya* (సు) and *Brahmayya* (బ్ర).

సు. రామయ్యగారిని నిన్నటి దినము చూచినారా? 141.

బ్ర. చూచినాను. 757.

సు. ఆయన మీతో యొమయినా చెప్పినారా?

బ్ర. మీ పినతండ్రిగారి పేరట ఉత్తరము వ్యాసినానన్నారు. 581.

సు. యొవరిచేత పంపించినారో, చెప్పినారా? (Oud. పంపినారో.) 582.

బ్ర. ఒక కూలివానిచేత పంపించినానన్నారు. 581.

సు. ఆ కూలివాడు ముల్లీ జవాబు తీసుకొని వచ్చినాడని చెప్పి నారా? 579.

ట్రి. చెప్పులేదు.

సు. ఈ వేళ సాయంత్రము మిారు ఆయనవద్దికి వెల్లితే, నేను రేశ పది గంటలవు ఆయన ఇంటికి వస్తానని చెప్పుతారా? 251
518. 587.

ట్రి. చెప్పుతాను. నేను ఆయనను నిన్ను చూచినప్పుడు, మిారు ఉల్లో ఉన్నారా? అని (నన్ను) అడిగినారు. 485. 586.

సు. అడిగితే, మిారేమన్నారు? (మిారు+ఎమి+అన్నారు.) 541.

ట్రి. ఉల్లో ఉన్నారని చెప్పినాను. (Oud. ఉరిలో.) 586.

సు. మిారు ఇంకా యేమయినా చెప్పినారా?

ట్రి. నేను ఈ మధ్య మిమ్మను చూచినాననిన్ని, మిారు కొన్ని రోజులలో బందరు వెళ్లతారనిన్ని, చెప్పినాను. 586. 573.

సు. నాకు యెరువు ఇచ్చిన పుస్తకాలనుగురించి ఆయన యేష్టొనా చెప్పినారా? 443.

ట్రి. మిారు అయిదు పుస్తకాలు యెరువు అడిగి తీసుకొన్నారని మాత్రము చెప్పినారు. 100. 586.

సు. అంతేనా? 237.

ట్రి. అంతే.

Exercise LVI.

Before reading this exercise, learn to the end of para 596 of the Grammar.

ఒక దొంగ ఒక పట్టానికి రాజు ఆయైను (100). అస్పుడు అతనివద్దికి ఒక కపీక్యురుడు వచ్చి (251), అతనిధింద కొన్ని పద్మాలు చెప్పి (100),—తనకు యేమయినా సంభావన ఇష్టుని (a) అడిగేను. (254. 594. 590.) వెంటనే అతడు తనవద్ద ఉండే నాక-

గ్రను చూచి (v)—ఆ కీర్త్యరునిమిాద ఉన్న బట్టలు అన్ని దోచు-
కొని, వెళ్గంటుండని ఆఖ్యాపించెను. (c) (594.). వాండు ఆ ప్రకా-
రమే అతని బట్టలన్ని ఉడటిసుకొని, అతణ్ణి వెళ్గాట్టిరి గనుక,
సీచులకు గొప్ప అధికారము వచ్చినపుటికిన్ని (490), తమ నీచబుద్ధి
మానరు.

NOTES. (a) ఉప్పత్తి+అని. 254. (b) ఉండే is here used of imperfect past time.
Who were near him. (c) వెళ్గాట్టి+అని. The particle అని is usually joined by
contraction to the word which precedes it.

Exercise LVII.

అంగదేశములో ఒక రాజు కలడు (342). అతనివద్దికి నిత్య-
మున్న ఒక జ్యోతిష్మృతుడు వస్తూ ఉండును (a). ఒకనాడు ఆ రాజు
ఈ జ్యోతిష్మృతిని చూచి,—ఓయి! నేను ఇంకా యెన్ని యొండు
బ్రతుకుతాను? చెప్పమని అడిగెను (594. 590.). అతడు—తమరు
ఇంకా రెండు సంవత్సరాలకంటే యొక్కవ బ్రతకరని చెప్పగా (579.
469.), రాజు ఈ మాట విని, బహు చింతాక్రాంతుడయి ఉండెను
(b). అంతట దగ్గిర ఉండే మంత్రి ఈ జ్యోతిష్మృతిని చూచి,—రాజు-
గారు ఇంకా రెండు సంవత్సరాలకంటే యొక్కవ బ్రతకరని చెప్పి-
నిచి గదా (579. 765.). నీవు యెన్ని యొండు బ్రతుకుతాన్న? చెప్పు-
మని అడిగెను (594). అతడు—ఇంకా ఇరువయి సంవత్సరాలు
బ్రతుకుతానని చెప్పేను (579). అప్పాడు మంత్రి తన క్రతి దూసి, ఒక
దెబ్బతో అతని శిరస్సు ఛేదించి, రాజును చూచి (402),—అయ్య! తమరు
ఇతని మాటలు నమ్మి, యొండుట భయపడుతున్నారు? తన
చావు తెలియనివాడు (445) ఇతరుల చావు యొట్లా చెప్పగలడు?
(370) గనుక, తమరు భయపడవద్దు (367) అని థర్యము చెప్పేను
(545). రాజు అతని బుధ్మికి చాలా మెచ్చుకొని, అనేక బహుమాన-
ములు ఇచ్చేను గనుక, జ్యోతిష్మృత మాటలు నమ్మ రాదు. (366.)

NOTES. (a) ఉండుకు here expresses habit (379). Would come i. e. Was in
the habit of coming. (b) చింత+అత్తాంశు+అం. Having become one full of grief.

Exercise LVIII.

In this conversation a Gentleman named *Martin* (మా.) sends his Servant (నో) with a message to another Gentleman named *Smith* (స్మి). The servant delivers the message, and brings back the answer to his Master.

మా. రామస్వామి! నీవు స్తిత్ దొరగారి ఇంటికి వెళ్లి,—నా ఒంట్లు

జబ్బగా ఉన్నది (314). ఈ వేళ సాయంత్రము రావడానికి

వెల్లకాదు (376.). రేపు ప్రాదున వస్తానని ఆయనతో చెప్పు.

587. 585.

నో. చిత్తము. స్తిత్ దొరగారు ఇంట్లో లేకుంచే (521), ఆయన వచ్చేదాకా కనిపెట్టుకొని ఉండవచ్చునా? (479. 363.) లేక మళ్లీ త్వరగా రావలెనా? 364.

మా. ఆయన ఊళ్లో ఉన్నారంచే (519.) ఆయన వచ్చేవర్యంతము కనిపెట్టుకొని ఉండి (479), ఆయనతో చెప్పి, మళ్లీ రా. లేక పోతే, త్వరగా రా. 521.

నో. చిత్తము. తమరు రేపు ప్రాదున వస్తారని (నేను) చెప్పేదా? (a).

మా. ఇదివరకే అట్లా చెప్పమని చెప్పినాను గదా? మళ్లీ యెందుకు అశుభున్నావు? 594. 765.

నో. చిత్తము. తమరు యెన్ని గంటలకు వస్తారని ఆయన అడిగితే, నేను యేమి చెప్పేదండి? 455.

మా. నుమారు ఆరు గంటలకు వస్తానని చెప్పు. 587.

నో. చిత్తము. వెళ్లి వస్తానండి. (వస్తాను+అండి. 240.)

స్మి. యెవరు నీవు? (Or యెవరవు. Gram. యొవడవు.)

నో. నేను మాటీన్ దొరగారి నాకరను.

స్తి. యెందుకు వచ్చినావు?

నా. దొరగారు బింట్లో జబ్బగా ఉన్నదనిన్ని, ఈవేళ సాయంత్రము తమ ఇంటికి రాలేననిన్ని—తమతో చెప్పమన్నారు. 573. 581. 594. 580.

స్తి. మంచిది. ఆయన యెప్పడు రాగలరో కబురు పంపినే, ఇంట్లో ఉంటానని చెప్పా. 370. 562. 519. 587.

నా. చిత్తము. రేవు ప్రాస్తున సుమారు ఆరు గంటలకు వస్తానని చెప్పమన్నారు. 581. 594. 580.

స్తి. మంచిది. సంతోషమే (b). అట్లాగే రఘ్యని చెప్పా. 590. 246.

నా. చిత్తమండి. 240.

స్తి. నేను రేవు వది గంటలకు బందరుకు వెళ్లవలసి ఉన్నది (345). ఆలస్యముగా వ్సే, ఇంట్లో ఉండనని చెప్పా. 519. 587.

నా. చిత్తము. నేను సెలవు పుచ్చుకొంటానండి. 240.

మా. స్తితో దొరగారిని చూచినావా? 141.

నా. చిత్తము. చూచినానండి. 240.

మా. నేను చెప్పమన్న కబురు ఆయనతో చెప్పినావా? (చెప్పము+అన్న.) (c). 594. 208.

నా. చెప్పినానండి.

మా. ఆయన యేమన్నారు? (యేమి+అన్నారు. 580.)

నా. రేవు ఆరు గంటలకు వస్తే, ఇంట్లో ఉంటానని చెప్పమన్నారు. 519. 590. 581.

మా. మంచిది. ఆయన ఇంకా యేమయినా చెప్పినారా?

నా. తాము రేవు బందరుకు వెళ్లతామని చెప్పమన్నారు. 581. 590.

మా. బందరుకా? మెన్ని గంటలకు వెళ్లతారో, చెప్పలేదా? 562.

నా. చెప్పినారండి. పది గంటలకు బయలుదేరుతానన్నారు. 580.
మా. అట్లాగా? మంచిది. నేను కాయలాగా ఉన్నానని ఆయనతో
చెప్పినావా? 583.

నా. చెప్పినానండి.

మా. మంచిది. వెళ్లు.

NOTES. (a) చెప్పా. This is the neuter composite noun (447) with the sign of a question. It is here equivalent to చెప్పాయా? Lit. Is the thing which I should say—"You will not come tomorrow". Compare para. 455. (b) Lit. Pleasure. Equivalent to the English expressions—With pleasure—or—I shall be very glad (to see him). (c) ఉన్న Relative past participle of ఉండు. The message which I said "tell" i. e. The message which I told you to give.

Exercise LIX.

Before reading this exercise, learn to the end of para 598 of the Grammar. This Conversation is between two natives Bápayya (బా) and Venkayya (వె).

బా. వెంకయ్యగారూ! (649) మిారు ఈ మధ్య ఉండ్లో లేనట్టు విన్నాను
(597.). యొక్కడికి వెళ్లి ఉంటిరి? 357. (Or ఉంరిలో.)

వె. మా అత్తవారి ఇంటికి వెళ్లి ఉంటిని.

బా. యేమి విశేషము? (Or విశేషమాలు. 100.)

వె. మా బావమరిదికి ఒంట్లో జబ్బుగా ఉన్నట్టు చెప్పినారు (597.).
అతణ్ణి చూచి వత్తామని వెళ్లినాను. (a).

బా. అట్లాగా? నేను మొన్నటి దినము కల్పములోకి పోతూ, మిా
ఇంటికి వెళ్లి, మిమ్మును పిలిచినాను (402). అప్పుడు మిా కొడుకు
మిారు ఉండ్లో లేనట్టున్ను, యొక్కడికి వెల్లినట్టున్ను చెప్పినాడే
గాని, మిా అత్తవారి ఇంటికి వెళ్లినట్టు చెప్పులేదు. 597.

వె. నేను వెళ్లిన సంగతి వాడికి తెలియదు. 450.

బా. మిారు మళ్లీ అక్కడనుంచి యొప్పుడు రావడము? (b).

వె. నిష్టాటి రాత్రి వచ్చినాను. (161.) రావడముతోనే (384)
మిారు పచ్చి పిలిచినట్టు చెప్పినారు గాని (597.), అప్పుడే రావ-

దానికి వీలు పడలేదు. (386.). నన్న కామరాజగారి ఇంటికి వెళ్లమని మిారు చెప్పినట్టు విన్నాను. (598.). యొందుకు వెళ్లమన్నారు? 594.

బా. మరేమి లేదు. ఆయన ఖిమ్మును రఘ్యన్నట్టు యొవరో చెప్పినారు. (మరి+ఏషి.) 598.

వె. యొందుతోనమో, అది యేమయినా (మిాకు) తెలుసునా? (c).

బా. వారి గ్రామములోనుంచి కరణాలు మిాకు ఉత్తరము వ్రాసినట్టున్న, ఆ ఉత్తరము మిాకు అందినట్టున్న, ఆయనకు తెలిసినది. అందువల్ల పిలిచినట్టు నాకు తోన్నుంది. 597.

వె. వారి గ్రామములోనుంచి నా దగ్గిరికి ఉత్తరము రాలేదే. వచ్చినట్టు, యొవరు చెప్పినారు? 597.

బా. అన్నను. (248.). నేను కూడా రానట్టే విన్నాను గాని (597), వచ్చినట్టు ఆయనతో యొవరు చెప్పినారో, తెలియ లేదు. 562.

వె. మిారు పిలిచినది యొందుకు? ఇందుకేనా? 237.

బా. అన్నను.

వె. అయితే నాకు సెలవు ఇస్తారా? వెళ్లి వసాను.

బా. యొక్కడికి వెళ్లుతారు? ఆయన ఇంటికేనా? 237.

వె. అన్నను.

బా. అయితే వేగిరముగా వెళ్లి రండి.

NOTES. (a) ఎం has here its full participial meaning. Lit. *Saying (to my self)*—“let us go and see him”—I went. (See 601.). (b) రాకాశి is idiomatically used, where కచ్చితాను would be more common. Lit. When (was) your coming from there? (c) యందూమో is equivalent to యందూము రఘ్యన్నారే.

Exercise LX.

Before reading this exercise learn to the end of para 603 of the Grammar. In this conversation ఎం represents an English Gentleman, ము a Hindu Munshi, and రా a native servant named Ramaswami.

ఇ. మునిషీగారూ! నిన్నటి దినము మిారు రాలేదు. యెందుచలా?
నేను రఘుని కబురు కూడా పంపించినానే! (Oud. పంపి-
నానే.) 594.

ము. నిన్నటి దినము మిారు కబురు పంపిస్తారేమో అని (601.) యె-
క్కడికి వెళ్ళకుండా (410) ఇంట్లోనే కనిపెట్టుకొని ఉంటిని. యె-
వరున్న రాలేదు. మిారు యెవరిని పంపించినారు?

ఇ. రామస్వామిని పంపించినాను. అతను అక్కడికి రాలేదా?

ము. వన్నే, అతడు నన్ను చూడకుండానే వస్తాడా? 519. 410.

ఇ. యేమో (a), పిలిచి అడుగుతాను. రామస్వామి! ఇట్లా రా?
రా. అయ్యా, ఇదుగో వస్తూ ఉన్నాను.

ఇ. నిన్నటి దినము నేను మునిషీగారి ఇంటికి వెళ్లమని చెప్పినానే.
వెల్లినావా? 590.

రా. ప్రాణైకైనదని వెళ్లలేదండి. 601. (ప్రాణ్ధ+ఎక్కునది+అని.)

ఇ. వెళ్లలేదని నాలో యెందుకు చెప్పలేదు?

రా. తమరు కోపవడుతారేమో అని జడిసినానండి. 602.

ఇ. ఈ పర్యాయము మునలివాడవని తుమిస్తాను గాని (601.), ఇం-
కొక పర్యాయము ఈలాగు చేసే, నిన్ను పనిలోనుంచి తీసివే-
స్తాను. 519. 713.

రా. ఇకమిాదట ఆలాగు చేయనండి.

ఇ. పిచ్చివాడవు. (321.) ఇప్పుడు మాత్రము యెందుకు ఆలాగు
చేసినావు? చెప్పిన పని చేసి, యజమానుని దగ్గిర మంచివాడని
వేరు పొందడము కష్టము గాని, చెడ్డవాడని వేరు పొందడానికి
యెంత సేవు వట్టును? (600.). ఇకమిాదస్తైనా జాగ్రతగా ఉండు.

రా. ఇంద్రి వచ్చినదండి. ఇకమిాదట యెప్పుడున్న ఆలాగు చేయను.

ఇ. మంచిది వెళ్ల.

ఇ. రాఘవాచార్యులగారు ఉఱ్టలో ఉన్నారా? (*Oud. ఉఱ్టరిలో.*) (a).

ము. ఆయన ఉఱ్టలోనే ఉన్నారండి (b). ఈ మధ్య కూడా తమ దగ్గరికి రావలెనని అనేక పర్యాయములు ప్రయత్నము చేసినారు. యొందుచేతనూ రాలేదు. 603.

ఇ. యేమో! నేను కూడా ఆయన వస్తారని (601) అనేక పర్యాయములు యొదుచు చూస్తూ ఉంటిని (358). ఇది వరకు రాలేదు.

ము. ఇంకొక ఆయన కూడా తమ దశకానము చేయవలెనని మిథీలి కోరతున్నారు. నాతో కూడా అనేక పర్యాయములు చెప్పినారు. ఆయనను మిారు యొరుగుదురా? 603.

ఇ. నేనెరుగను. యొవరు ఆయన? (నేను+ఎరుగను.)

ఎ. కృష్ణమాచార్యులగారని ఒక వైష్ణవుడు. 599. (c.)

ఇ. ఆయన యేమేమి చదువుకొన్నారు? (యేమి+ఎమి 691.)

ఎ. మాలో తక్కమని వ్యాకరణమని మిామాంసమని వేదాంతమని నాలుగు శాస్త్రములు ఉన్నవి (599). ఈ నాలుగు శాస్త్రములున్న సంపూర్ణముగా చదువుకొన్నారు.

ఇ. ఇంకా యేమేమి చదువుకొన్నారు? 691.

ఎ. ఆయనకు ఒకటి తెలుసును, ఒకటి తెలియదు, అని లేదు (d).

అన్న ఆయనకు తెలుసును.

ఇ. అట్లాగా! అయితే పిలుచుకొని రండి. చూతాము.

NOTES. (a) Here the servant leaves, and ఏ addresses ఈ. (b) In the Northern Circars ఎడక is often followed by a verb in the plural. In the Caddapa district it is usually followed by a verb in the singular. (c) A Vishnavite, namely Krishnamächáryulu. అనే (named) para 604, is a more common construction. (d) ఎందుకాబా ఎడు appear to be understood. Lit. He knows one thing, he does not know another, thus it is not. i. e. It is impossible to say he knows one thing, and does not know another. i. e. He knows every thing.

Exercise LXI.

Before reading this exercise, read to the end of para 606 of the Grammar.

కంచి అనే పట్టుణములో వెంకటాచార్యులనే విద్యాంసుడు కలదు (604. 342.). ఆయన చాలా మంది చిన్నవాండ్లకు చదువు చెప్పుతూ (152. 396. 408.), అందువల్ల జీవనము చేస్తూ ఉండును (879). ఒకనాడు ఆయన వద్దికి ఒక చిన్నవాడు వచ్చి (251. 402.),— అయ్యా, నాకు విద్య సేర్పుకోవలెను అనే ఆశ చాలా ఉన్నది గనుక (364. 605.), తనరు విద్య సేర్పవలెనని ప్రార్థించెను. (364. 603.). ఆయన—ఆ బాలుని బుధీ చూతామని (601),—బో! దేవుడు యొక్కడ ఉన్నాడు?—అని అడిగెను (650. 570.). అంతట ఆ చిన్నవాడు— దేవుడు లేని చోటు తమరు ముందుగా సెలవు ఇస్తే (679. 143. 519.), ఆవల సేను మనవి చేసుకొంటానని చెప్పేను. ఆ విద్యాంసుడు ఈ చిన్నవాని మాట విని—వీడు బహు బుధిమంతుడనుకొని (a) (306.), వాడు కోరినట్టు వానికి చక్కగా విద్య సేర్పేను గనుక (159. 508.), బుధిమంతులయినవారికి చిన్నప్పటిసుంచి యుక్కలు తోస్తూ ఉండును. (671. 676. 160. 351. 356.).-

NOTES. (a) See note on exercise 51.

Exercise LXII.

Before reading this exercise, learn to the end of para 608 of the Grammar. In this conversation ఇ represents an Englishman, and హిం a Hindoo.

- ఇ. ఈ దేశములో అందరున్న జోడు మహార్షు వేసుకోకూడదని విన్నాను. వాస్తవమేనా? 365. 566. 237. (కూడదు+అని.)
- హిం. వాస్తవమే గాని, కొందరు మాత్రము వేసుకోవచ్చునండి.
- ఇ. యొవరు వేసుకోవచ్చునో? యొవరు వేసుకోకూడదో, చెప్పండి. 369. 365. 562.

హిం. జమీందారులున్న మాలో గురువులయినవారున్న వేసుకో
వచ్చును.

ఇ. పీరు వేసుకోబచ్చుననిన్ని, పీరు వేసుకోకూడదనిన్ని, మిం శా న-
ములో ఉన్నదా? (a). 566. 573.

హిం. ఇటువంటి నంగతులు ఆయా దేశవు మామూల్లే గాని, శా న
నమ్మతములు కావు. 691. 306. (శా నము+నమ్మతము.)

ఇ. అయితే ఈ జోడు మాల్లు వేసుకోవడమనేది, వేసుకోక పోవ-
డమనేది పెండ్లిండ్లోనా, ఉత్సప్పడా? 608. 235,2.

హిం. పెండ్లిండ్లో రెండు కాదండి. పన్నెండయినా నరే, వేసుకో-
వచ్చును. ఉత్సప్పటి నంగతే నేను చెప్పడము. 363. 306.

ఇ. ఇప్పుడున్న అదే త్రకారముగా జరుగుతున్నదా?

హిం. అయితే యొవరున్న వేసుకోవడము లేదు గాని (285), ఇది
ఇంగీమ వారిధర్థప్రభుత్వము గనుక (306.), ఇష్టమున్న వారం-
దరున్న, సామ్మ ఉన్నట్టయితే (522), వేసుకోవచ్చును. 363.
(ఇష్టము+ఉన్న వారు+అదరు. 445).

NOTES. (a) The word శ్రాయండి is understood. Is it (written) in your Shastrums that these may use them, and those may not?

Exercise LXIII.

Before reading this exercise, learn to the end of chapter xvi of the Grammar.

ధారావురమనే గామములో ఒక శ్రాహ్మణుడు కలదు (604.
342.). ఒకనాడు అతడు పుత్రులున్న పంట్లున్న కోసుక రావలెనని
అడవికి పోగా (735. 608. 469.); అక్కడికి ఒక పులి వచ్చినది. అతడు
ఆ పులిని చూచి, భయవడి, వరుగెతగా (469.); పులి అతణ్ణె తరిమి,
పట్టుకొనెను. (402.). అప్పుడు ఆ శ్రాహ్మణుడు పులిలో చెప్పినది

యేమంచే (610)—నీవు నాయందు దయ ఉంచి, మూడు రోజుల-
మళ్ళీకు నన్ను చంపక, వదిలిపెట్టితే (518.), నేను ఇంటికి పోయి,
నొ పనులు అన్ని చక్కపెట్టుకొని, మా బంధువులనందరిని చూచి,
వారివద్ద సెలతు పుచ్చుకొని, వస్తాననగా (a)—నీవు రాకపోతే
(520.), నేనేమి చేసేది? (b) అని పులి అడిగెను (570. 579). నిజము-
గా నస్తానని అతడు త్రమాణము చేసెను గనుక,—మంచిది, పోయి
రఘ్యుని ఆ పులి అతణ్ణి వదిలిపెక్కెను (590. 594.). అటుతరువాత
ఆ బూహ్మాడు బహు విచారగ్రన్తిడయి (c), తన ఇంటికి పోయి,
తన పనులు అన్ని చక్కపెట్టుకొని, పులితో తాను వస్తానని చెప్పిన-
వేళకు దాని వద్దికి పోయెను (581. 430.). ఆ పులి అతని నత్యమునకు
మెచ్చుకొని, అతణ్ణి హింసించక, ఇంటికి పొఘ్యుని చెప్పెను గనుక
(594), యథార్థవాదులను (d) అందరున్న గౌప్య చేతురు. 879.

NOTES. (a) వస్తాషు+అగా (580. 469.) As he said—"I will come". i. e.
When he said that he would come. (b) నేను+ఎమి. 455. (c) విచారము+గ్రస్తుడు+అయి.
Having become one swallowed up with grief. (968). (d) యథార్థు (truth)+పాది
(a speaker). (968). A speaker of truth. i. e. a truthful man.

TRANSLATION
OF THE
PRECEDING EXERCISES.

N. B.—When in a sentence some words are put in brackets, it implies that they are required in English, to make up the meaning. But if the words in brackets are also in italics, it implies that the words are in the Telugu sentence, but are better left out in English.

Exercise IV.

There is a merchant there. (*Lit.* There one merchant is.)
 There are merchants here.
 That merchant's box is here.
 Your (*younger*) brother's books are on that table.
 Your Son's penknife is in that box.
 My sons are in Masulipatam.
 There are (some) good books in that room.
 There are elephants in this country.
 There are tigers in that jungle. (*Lit.* Great tigers.)
 There are nice pictures in this book.
 There are children in that room.
 There are many trees in this garden.

Exercise V.

Rama has a red turban. (*Lit.* To Rama is a red turban.)
 Has that horse a black tail? (*Lit.* Is there to that horse?)
 She has no (sense of) shame. (*Lit.* To her is not shame.)
 Has your horse black legs?
 There is not a rope in that drawer.
 Are there not (any) ropes in that box? (i. e. There are no ropes in that box.) Para 291.
 There are no good vegetables in this village. (*Lit.* There are not (any) good vegetables.) Para 291.
 There are no merchants in those villages.
 Are there (any) nice flowers on that plant?
 There is no good furniture in this house.
 There are great rivers in that country.
 Your (*younger*) brother is not in that room.
 There are many alligators in this river.
 There are no alligators in the rivers of our country.
 Is there a rupee in your hand? (*Lit.* Thy. 134.)
 Is there good water in this village? (*Lit.* Waters. 644.)

Are there (any) candles in that drawer ? (*Lit.* Wicks of wax.)
Are there no good fish in this river ? (*Lit.* Are there not?)

Exercise VI.

Drive out that dog. (*Lit.* Beat that dog to outside.)
Throw some stones at that jackal. (*Lit.* Strike that jackal with stones.)

Are you at leisure now ? (*Lit.* Is (there) leisure to you ?)
No. I am very busy. (*Lit.* To me (there) is much work. Leisure is not.)

Saddle the lady's horse quickly. (*Lit.* Bind the saddle to the lady's horse quickly.)

Tie that rope carefully.

Go to the Bazaar quickly.

Go to his house this evening.

Master is very busy. Go. (*Lit.* To the gentleman (there) is much work.)

Go (*thou*) to school quickly.

Kill that scorpion.

There is a centipede under that stone. Kill it.

There are two snakes near that box. Kill them.

Throw stones at that monkey. (*Lit.* Strike with stones.)

Kill that cobra.

Tie (up) this bundle carefully.

There are three scorpions under that mat. Kill them.

Kill these scorpions.

Exercise VII.

I am beating the horse.

Why is the cowherd beating that cow ?

They are beating my (*younger*) brother severely. (*Lit.* Much.)

Is Mr. Rama beating that boy ?

The milkwoman is beating that calf very hard. (*Lit.* Much.) 86.

Why are you beating that buffalo ? (*Lit.* She-buffalo.)

He is beating his child well.

Is the gardener beating the cat ?

Why is your mother beating your (*younger*) brother ?

The gentleman is flogging those children.

Why are you beating that boy ?

Whom is your (*younger*) brother beating ?

Who is beating him ?

The ~~waterman~~ and horsekeeper are beating that dog.

Of these flowers this has the nicest smell. (*Lit.* Amongst these flowers, this flower is striking a good smell.)

The hot wind is blowing to-day.

The water in this tank has a very bad smell. (*Lit.* Is striking much stink.) 644.

Exercise VIII.

How many children have you ? (*Lit.* To you how many children are there ?)

I have three girls, and eight boys.

How many cows and she-buffalos has that herdsman ?

He has a hundred and fifty three cows, and a hundred and twenty four she-buffalos.

How old is his son ? (*Lit.* How many years are there to his son ?)

My Munshi has no daughters. 141. (*Lit.* To my Munshi daughters Is he beating that cow ? [are not.]

Go there quickly.

There are some fruits in the Bazaar, but not others. (*Lit.* Some fruits are in the Bazaar; some are not.)

My elder-brother has a nice carriage.

There are a thousand three hundred and twenty four sheep in that field.

The tenth bearer is not here.

There are not ten bearers here.

There is not even one wise man in this village ; (but) there are many rich men.

Where are you all ?

We are in this room.

It is striking ten o'clock at the fort. (*Lit.* They are striking ten hours (on the gong) at the fort.)

The clock in our house is striking eleven.

Exercise IX.

To-morrow the schoolmaster will flog you well.

Why did you beat that calf ?

That milkwoman beat that cow well.

The peon struck ten o'clock (on the gong.)

When will you beat that boy ?

Those boys threw stones at those donkeys. (*Lit.* Struck with stones.)

Yesterday he flogged that boy well.

Why are you beating the cat ?

To-morrow flog that boy in school.

There is a donkey in the garden. Beat it out. (*Lit.* To outside.)

Whom did your father beat ?

Did any one beat that child ?

I shall flog all those children to-morrow in school.

Exercise X.

The groom is saddling the horse. (*Lit.* Is binding the saddle to the horse.)

Saddle the lady's horse quickly.

Have you tied those ropes well ?
 The waterman killed a scorpion in the bathroom.
 The day before yesterday the bearers killed a red scorpion.
 Did you kill that carpet-snake with a stick ?
 Have you ever killed a cobra ?
 Yesterday they went to Masulipatam by boat. (*Lit.* Upon a boat.)
 Have you ever gone to Masulipatam or Ellore ?
 This evening I shall go to the Bazaar.
 When will he go to that village ?
 Will they go to the beach to-morrow evening ? (*Lit.* To near
the sea.)
 We have been to Ellore.
 Where are you going ?
 Have they all gone to Ellore ?
 Some went to Ellore, (and) some (went) to Bezwada.
 Having mounted his horse, he went to the fort.
 Having gone to the stable, he mounted his horse.
 Having got on board the steamer yesterday, they all went to
Madras. (*Lit.* Having mounted the smoke-ship.)
 Read this letter.
 Have you ever read this book ?
 Please put these letters on my table.
 Have you put those papers upon my writing-table ?
 Put my walking-stick in that corner.
 Where have you put my umbrella ?
 Have you cut those pens ?

Exercise XI.

I am buying plantains.
 Will you buy this (*she*) buffalo ?
 Will you buy this cow ?
 I bought this cow yesterday.
 Where did you buy that eat ?
 I shall buy that carriage to-morrow.
 Are you buying those eggs ?
 Buy all those plantains.
 Have you eaten those mangoes ?
 His wife has had a girl. (*Or.* Has given birth to.)
 What did he say ?
 Do you eat bread ?
 Have you ever eaten mangoes ?
 What are you eating ?
 The horse is kicking.
 Did you hear that noise ?
 Listen to me. (*Lit.* hear my word.)
 Does that horse kick ?

Exercise XII.

What are you doing ?

He is taking his meals. (*Lit.* He is making eating.)

At what hour do they take their meals ?

He took his supper at ten o'clock at night.

Have you done that work ?

Every day he writes several letters.

Yesterday I wrote eight letters.

Are you writing that letter ?

Please write that letter quickly.

Do (*thou*) that work well.

He is writing letters.

Are you cutting those mangoes ?

When will you cut those flowers ?

He cut all those mangoes.

Have you put those letters in the post ?

Put this letter in the post.

Shut that window.

Shut the door, and go quickly to his house. (*Lit.* Having shut the door, go.)

Have you poured water into the tub ?

Pour out (some) water, and wash the boy's hands. (*Lit.* Having poured water.)

Pour (some) water on that plant. (*Lit.* To that plant.)

He was very afraid of the gentleman.

Have you opened that door ? Shut (it) quickly.

Shut that window, and open this. (*Lit.* having shut.)

Open this door, and shut that. (*Lit.* having opened.)

Exercise XIII.

The gentleman called you. What ! Do you delay ! (*Lit.* Make delay.)

I called you many times.

Did he call me, (or) did he call Rāma ?

Did they walk to the judge's house ?

Your honour saved me.

He blessed them all.

Our master gets up at five o'clock.

He got up at four o'clock in the morning.

Then they all got up, and went home. (*Lit.* Having got up.)

The gentleman is calling you. Get up ! Get up !

Why are you crying ?

That boy cried very much.

He went to his house weeping.

Exercise XIV.

He became Prime-minister.

When will your (*elder*) brother go to Madras ?

Some man (*or other*) is coming.

Please come to me at six o'clock this evening.

Where does this road go to ?

Where are you coming from ? From Masulipatam ?

Where are you going to ? To Masulipatam ?

Munshi ! you came very late this morning. After to-day come earlier. (*Lit.* From to-morrow come quickly.)

When will that work be finished ? To-morrow ?

Go to him, and tell him that matter, and come back quickly. (*Lit.* Having gone to near him, having told.)

He was very grieved, and went away. (*Lit.* He having become one-full-of-grief, went away.)

Madras is a hundred and sixty miles from here. (*Lit.* Madras to here is twenty amadas.)

How many rupees did you give (*to*) him ?

Give (*to*) me that umbrella. (*To a menial.*)

Shall you go in for your B. A. degree this year ? (*Lit.* Shall you give your B. A. examination.)

Please give me that walking-stick. (*Lit.* To my hand.)

Have you ever seen Masulipatam or Ellore ?

Look ! look ! My horse has run away. Run ! Run !

Has the cooly brought (some) sticks ?

Go, and look. Perhaps the bearers have brought the palanquin.

(*Lit.* Having looked, come.)

Exercise XV.

He is bringing up that boy (as his own child.) (*Lit.* He is rearing-for-himself.)

He is writing a petition on his own behalf to the judge. (*Lit.* He is writing-for-himself.)

Please take (*for yourself*) all that fruit. (*Lit.* those fruits.)

He is putting on his clothes. (*Lit.* He is putting on himself clothes.)

Read to yourself. (*Lit.* Thou read-for-yourself in thee.)

Have you taken that medicine ?

How much will you take for that table ?

Have you studied that science ?

He is studying Telugu very diligently.

Go to your father, and find out about it.

your father, find-out-for-yourself that matter.)

Has he brought those papers ? (*Lit.* Having taken, has he come.)

Have you taken away all that luggage ? (Or furniture.)

Bring those letters.

Take away all these things quickly.

Take this note to the clergyman's house, and bring an answer.

(Lit. Having taken, bring.)

These mangoes have gone rotten. Take (them) away.

Whom did they get to write that letter? (Lit. By whom did they cause that letter to be written?)

He had a nice box made, and sent it to England. (Lit. Having caused-to-be-made one good box, he caused (it) to be sent to England.)

He was very angry, when he heard it. (Lit. Having heard that thing, he was very angry.)

You are chattering very much. Be silent.

Exercise XVI.

E. Rāmasāwmy! Come here.

S. Yes, Sir. I am come, Sir.

E. Has not the post come yet?

S. It has come. There are no letters for you, Sir. (Lit. There are not any letters in your name.)

E. Look! there are some letters on that table. Take (them), and put (them) in the post. (Lit. Having taken, put.)

S. Very good, Sir. I will take (them), Sir.

E. There is a great deal of dust upon this table. Dust (it). (Lit. There is much dust.)

S. Very good, Sir. I have already dusted (it) several times.

E. Bring those two chairs here.

S. Look, Sir. The leg of this chair is broken.

E. True. It is broken. Take it to the carpenter.

Exercise XVII.

E. Saddle my horse, and bring (it). (Lit. Having tied the saddle to my horse, bring.)

S. Very well, Sir. I will bring (it).

E. You do not clean the horse properly. Henceforth clean (it) properly. (Lit. You are not rubbing well.)

S. Very good, Sir. From to-day I will clean (it) well, Sir.

E. I am going to go to the Collector's house. Shew (me) the way.

S. Very well, Sir. I will shew (it), Sir.

E. Where is his house?

S. You know the Government school. It is behind it. (Lit. There is the Government school.)

E. With whom did you work formerly? (Lit. formerly near whom did you do work?)

S. With the clergyman.

E. Is the Collector at home ? (*Lit.* In the house.)
 S. He is, Sir. Will you come in please ? I will tell master.
 E. Is (your) master taking his bath ? (*Lit.* Is the gentleman making bathing ? what ?)
 S. He is not taking his bath, but he has not dressed yet. He will come in a little time, Sir. (*Lit.* He has not yet put on his clothes.)
 E. Did he go to Katchery this morning ?
 S. No, Sir. He rode to the fort. (*Lit.* He did not (go). Having mounted the horse, he went to the fort.)
 E. Did (your) mistress also go ?
 S. She had a headache, and so she did not go. (*Lit.* Headache came to her.)
 E. Is she at home ? (*Lit.* In the house.)
 S. She is ; but she is lying down. (*Lit.* She is, having lain down.)
 E. At what hour does (your) master go to Katchery ?
 S. Usually he goes at ten o'clock.
 E. Was he here yesterday, (or) did he go to Gudure ? (*Lit.* Was he in the village ?)
 S. He was here. (*Lit.* In the village only.)
 E. Will he be here to-morrow, or will he go out somewhere ?
 S. He will be here. Master is coming, Sir.

Exercise XVIII.

E. Is that Zemindar a nice man ? (*Lit.* A good man.)
 H. Yes, he is. (*Lit.* He is a nice man.)
 E. Is he kind to the poor ? (*Lit.* Is he one possessing mercy on the poor ?)
 H. Yes ; but he is not very rich.
 E. What sort of men are his sons ?
 H. They too are very nice men.
 E. Are they both strong men ?
 H. The eldest is a stout man, but not strong ; the other is very strong. (*Lit.* The first-he is one who possesses stoutness of body, etc.)
 E. Has he any daughters ? (*Lit.* Are there any daughters to him ?)
 H. Yes. Four. (*Lit.* There are four.)
 E. Has he any good horses ?
 H. He has several horses, but they are not all good ; some only are good.
 E. Is his estate a good one ?
 H. The quality of the ground is good, but there are not many cultivators.
 E. Are you a rich man ?
 H. Oh ! D'ont you know ? I have enough for my wants. (*Lit.* There is not (to me) a want for food and clothes.)

E. Is your house a large one ?
 H. Yes. It is very large, but not pretty. (*Lit.* A very large one, but is not a pretty one.)

Exercise XIX.

E. Have you ever seen Masulipatam or Ellore ?
 H. Yes. (*Lit.* I have seen.)
 E. Is Masulipatam a nice town ?
 H. Yes. It is. (*Lit.* A nice one.)
 E. In what way (is it) nice ? (*Lit.* How a nice one ?)
 H. The streets are very broad.
 E. What sort (of town) is Ellore ? (*Lit.* Ellore is one of what sort ?)
 H. It also is very nice.
 E. At Bezwarra where do they get vegetables from ? (*Lit.* From where do vegetables come to Bezwarra ?)
 H. Usually from these two towns. (*i. e.* Masulipatam and Ellore.)
 E. Dear me ! (It is) a great distance. Do things arrive there quickly from those two towns ?
 H. There are canals, and so they do arrive quickly.
 E. At what hour do the boats start ?
 H. About two or three o'clock.
 E. Why is there no fixed time ? (*Lit.* Why is there not a limit of time ?)
 H. The boats belong to Soucars, and so they do, as they like. (*Lit.* They arrange according to their wish.)
 E. How much do they charge per man ? (*Lit.* How much (money) do they take per man ?)
 H. That too they arrange, as they like.
 E. Do the owners of all the boats charge one rate; or (do they arrange) that also, as they severally chose ? (*Lit.* According to their several wishes.)
 H. Usually all charge one rate, but occasionally in rivalry they will take (passengers) for an anna even.
 E. In what month do they usually put on the boats ?
 H. In this Month.
 E. Have they already put them on; or will they hereafter put them on ?
 H. They have already put them on ?

Exercise XX.

E. Who are you ?
 H. I am a Brahmin.
 E. What is your name ?
 H. My name is Seethardhayya.
 E. What is your house-name ?

H. Our house-name is Vadlamannaty.

E. What village do you belong to ? (*Lit. Yours is which village ?*)

H. Ellore.

E. Why have you come here ?

H. A certain cultivator has brought a law-suit against my second (*elder*) brother in the Zillah court, and so I am come with him to give evidence. (*Lit. About evidence.*)

E. How many brothers are there, including yourself ? (*Lit. Ye are how many brothers ?*)

H. Four. (*Lit. We are four.*)

E. Where do you come ? (*Lit. You are the one of what number ?*)

H. I am the third ?

E. Is your eldest brother a village Accountant ? (*Lit. Does your eldest brother do kernam work ?*)

H. No. He is a cultivator. (*Lit. He does not do kernam work. He does cultivation.*)

E. What amount of land-tax does he pay ?

H. Three thousand rupees a year.

E. Does your younger brother know any English ? (*Lit. Does any English come to your younger brother ?*)

H. Oh ! he has studied well, and passed two or three examinations. (*Lit. Given.*)

E. What post has he now ? (*Lit. To him what work ?*)

H. He is Tahsildar of Gudivada. (*Lit. There is to him Tahsildar's work in Gudivada.*)

E. How much is (his) salary ?

H. Three hundred (Rupees.)

E. What does he get over and above (that) ? (*This means—How much does he get by bribes and presents ?*)

H. Oh, he is not that sort of man, Sir. He will not take a bribe at all.

E. When shall you go back to your village ?

H. We shall go to-morrow, or the day after to-morrow.

E. (Shall you go) by boat, or by bandy ?

H. By boat. I have a little business in the Bazaar, so I will take leave. (*Lit. To me some work is.*)

E. Very good. Salaam.

Exercise XXI.

E. What do you want, a pen ?
 M. No. A penknife. (*Lit.* I do not want a pen. I want a penknife.)
 E. Look ! It is under that paper. (*Lit.* Behold ! see.)
 M. I have got (it). This pen does not write well. May I cut it ?
 (*Lit.* It is obtained to me.)
 E. You need not cut it. I will give (you) a new one. Stop !
 M. Very well, Sir. This pen is a very good one. It writes well.
 E. Can you write Tamil ?
 M. I can read Tamil ; but I cannot write (it).
 E. Do not read so quickly. Please read a little slowly.
 M. Very well, Sir. I will read slowly.
 E. You must correct my pronunciation very carefully.
 M. Very well, Sir. You are pronouncing nicely. There is no necessity to correct.
 E. You must not flatter in that way. I make many mistakes, so you must correct very diligently. (*Lit.* Many mistakes come.)
 M. It is not flattery, Sir. You do not make many mistakes.
 (*Lit.* Many mistakes do not come.)
 E. I am very tired now. I cannot read any longer. Let us stop here. You may go. (*Lit.* having gone, will you come ? *Polite form of expression.*)
 M. Very well, Sir. To-morrow I have some very special business, and so it is impossible (for me) to come as usual at six o'clock. Please grant me leave till two o'clock.
 E. Is it such a very special business ?
 M. Yes, Sir. To-morrow is my (deceased) father's annual ceremony.
 E. Very well. I will give (you) leave ; but do not come at two o'clock ; come at four o'clock.
 M. Very well. I will come at four o'clock, Sir.

Exercise XXII.

E. To-morrow evening I must go to Ellore. Get bearers (for me.) (*Lit.* Bespeak.) (627.)
 B. Very well, Sir. At what time must we come, at two o'clock ?
 (*Lit.* At what hour ?)
 E. Why ? You need not come at two o'clock. You may come at four o'clock. (*Lit.* There is not necessity to come.)
 B. Very well, Sir. How many bearers do you want, Sir ?
 E. Six.
 B. Sir, your palanquin is a great weight. Six cannot carry it.
 E. Very well. Can eight carry it ?
 B. No, Sir. Twelve can carry it. (*Lit.* They cannot carry).
 E. All right. Bring twelve.
 B. Very well, Sir.

E. Have all the bearers come ?
 B. Yes, Sir. (*Lit.* We have come, Sir.)
 E. Who is the head bearer ? (146.)
 B. I (am), Sir.
 E. Put the palanquin outside. Dust the mattress (and) pillows well, and put them in the palanquin. (*Lit.* Having dusted, etc.)
 B. Very well, Sir. I want some money for oil, Sir.
 E. How much do you want ? Are four annas enough ?
 B. No, Sir. Please give me half a rupee. (*Lit.* It is not enough, Sir.)
 E. Very good. They must bring the oil very quickly. How far is the next stage from here ? (*Lit.* to here.)
 B. Ten miles, Sir. (*Lit.* 5 cos.)
 E. Which way shall you go ?
 B. We shall go via Gudiváda, Sir. (*Or.* By way of Gudiváda.)
 E. Has the torch-bearer brought the oil ?
 B. Yes, Sir. We are (all) ready, Sir. (*Lit.* He has brought it, Sir.)
 E. Lift up the Palanquin. You must not shake.

Exercise XXIII.

N B.—In all Exercises consisting of a story, first a Literal Translation is given, and then a Free Translation.

LITERAL TRANSLATION. A boy having gone to a garden, there having seen a good (piece of) fruit on a mango tree, went to cut it ; but there were thorn bushes round the tree, therefore having feared at those thorns, he went away without cutting for himself the (piece of) fruit. Then another boy having seen that (piece of) fruit, not having feared at the thorns, having climbed the mango tree, having cut for himself the (piece of) fruit, ate it up. Therefore gain will accrue to brave men.

FREE TRANSLATION. A boy went to a garden, and seeing there a nice mango upon a tree, went to gather it. But there were some thorn bushes round the tree ; so he was afraid of them, and went away without gathering the mango. Then another boy saw the mango, and not being afraid of the thorns, he climbed the tree, and gathered the mango, and ate it up. Thus the brave will succeed. (compare. "Fortune favours the brave.")

Exercise XXIV.

LITERAL TRANSLATION. In Benares there was a learned man. To him (there were) two sons. He having given all his property to his big son, caused learning to be told well to the little one. The big one, in a few days having expended all his property, became a poor man. The little one, having prepared for himself much money by his learning, was happy. Therefore than wealth learning (is) good.

FREE TRANSLATION. In Benares there lived a learned man, who had two sons. To the elder one he gave all his property, and to the younger one he gave a good education. The elder one having expended all his property in a few days, became a poor man. The younger one having gained much wealth by his learning, lived in comfort. Hence learning is better than wealth.

Exercise XXV.

LITERAL TRANSLATION. A king having-caused-to-be-brought (262) a Margosa seed, having-caused-to-be-made (262) a flower-bed with sugar in his palace, having put that seed in it, having poured rose-water, was rearing (it) very carefully. Afterwards upon that tree both flowers and fruit abounded. Then that king having cause-to-be-brought one (piece of) fruit, put (it) into his mouth. But it was very bitter, but any sweetness did not appear. Therefore by the intercourse of good people bad people will not let go their bad qualities.

FREE TRANSLATION. A certain king procured a Margosa seed, and had a flower-bed made with sugar in his palace. In this he sowed the seed, and watered it with rose-water, and reared it very carefully. After a time there was an abundance of flowers and fruit upon the tree. Then the king had a piece of the fruit brought to him, and put it in his mouth. But (in spite of all that had been done) instead of being sweet, it was still very bitter. Hence bad men will not get rid of their bad qualities by holding intercourse with good people.

Exercise XXVI.

LITERAL TRANSLATION. In a jungle there was a tiger. It not have respected any amongst the beasts there, was troubling all. One day that tiger having seen an ox, (while) jumping upon it, by chance having missed (its) aim, fell into a deep pit on the other side. Then all the beasts having found it out, all having assembled, having come (*to*) there, having each taken up a stone, threw (it) upon it (*i. e.* the tiger). Afterwards that pit having become filled, (its) breath not having turned, the tiger died. Therefore even to a very strong man the enmity of many people is not suitable.

FREE TRANSLATION. In a certain jungle there was a tiger, which did not respect any of the other beasts there, but was continually troubling them. One day this tiger saw an ox, and whilst springing upon it, unfortunately missed its aim, and fell into a deep pit on the other side. Then all the other beasts having found this out, assembled together, and went to the place, and each taking up a stone, threw it upon the tiger. Thereupon the pit became filled up (with stones), and the tiger died of suffocation. Hence it is not advisable for even a very powerful man to have many enemies.

Exercise XXVII.

LITERAL TRANSLATION. With a Sudra there was a black dog. He to make it white, having taken it each day to the river, was scrubbing it until many days, but it went not having become white. Therefore (we) must not make an attempt to do impossible works.

FREE TRANSLATION. A certain Sudra had a black dog. In order to make it white, he took it daily to the river, and kept scrubbing it for several days; but it did not become white. Hence we must not attempt to do impossibilities.

Exercise XXVIII.

LITERAL TRANSLATION. One day some boys playing on the bank of a tank, having seen frogs in that tank, having taken stones, were throwing (them) upon them. Then one amongst those frogs having looked at those boys—"O boys, striking us with stones is to you as play, but by it our lives are going"—thus said.

FREE TRANSLATION. One day some boys whilst playing on the bank of a pond, saw some frogs in it; and (so) they took some stones, and were throwing them at the frogs. Thereupon one of the frogs looking at them, said—"O boys! it is a sport to you to stone us, but it costs us our lives."

Exercise XXIX.

LITERAL TRANSLATION. A man having seen a scorpion falling into the fire—by rescuing it merit will come—thus having thought, having taken hold of that scorpion, saved (it). It not having considered that kindness, by stinging his hand he suffered much pain. Therefore we must be very careful in doing a kindness to wicked persons.

FREE TRANSLATION. A certain man saw a scorpion fall into the fire, and thinking that he would obtain merit by rescuing it, he took hold of it, and saved it. But instead of being mindful of the kindness, it stung his hand, and so caused him much pain. Hence we must be very careful in doing a kindness to wicked persons.

Exercise XXX.

LITERAL TRANSLATION. A monkey having sat down on the bank of a well, eating a mango-fruit, peeped into that well. Then his own shadow appeared in the water. Therefore—within another monkey is eating a mango-fruit: having frightened it, let us take-for-ourselves that fruit also—thus having thought, having opened (its) mouth, screamed out loudly. Then the fruit of its mouth having fallen into the well, by (its) sinking, that monkey grieved very much. Therefore by coveting the goods of others, one's own goods will go.

FREE TRANSLATION. A Monkey sat down on the bank of a well, and peeped into it, whilst eating a mango. Thereupon its own shadow was reflected in the water, and so it thought within itself—another monkey inside the well is eating a mango, if I frighten it, I shall get that mango also. The monkey therefore opened its mouth, and screamed out loudly. Then the mango which was in its mouth fell into the water, and sank ; and so the monkey was greatly grieved. Hence by coveting what is another's, we shall lose what is our own.

Exercise XXXI.

E. Who are you ?
 M. I am a shoemaker.
 E. Why have you come ? What do you want ?
 M. The Butler called me to repair the lady's saddle.
 E. Very well. Go, and bring the saddle. (*Lit. Having gone.*)
 M. I have brought it, Sir. Look, Sir. There is a great deal of work to be done to it. (*Lit. Behold ! There is much work.*)
 E. Shew (me). All right. Take it home, and repair it, and bring it this evening. (*Lit. Having taken, etc.*)
 M. Very well, Sir. There is a great deal of work. It will not be finished by this evening, Sir. I will bring it without fail to-morrow evening.
 E. Is there so much work (as that) ? Shew (it to me) again. Yes. What you say is true. There is a great deal of work (to be done to it). You may bring it to-morrow. (*Lit. The word which you said is truth.*)
 M. Very good, Sir. Please give me two rupees to buy leather.
 E. All right. I will (*give*). Look ! You must bring it without fail to-morrow evening.
 M. I will, Sir. (*Lit. Your will, Sir.*)

Exercise XXXII.

E. How much wages do you ask a month ?
 S. I leave that to you, Sir. (*Lit. Master's will.*)
 E. Very good. I will see the work you do, and pay you accordingly. (*Lit. Having seen the work which you do, I will give you a pay which suits.*)
 S. Very well, Sir.
 E. Do you know Tamil ? (*Lit. Does Tamil come to you ?*)
 S. No Sir, I only know Telugu. (*Lit. Tamil does not come, Sir. Telugu only comes.*)
 E. To-morrow morning you must wake me at five o'clock.
 S. Very well, Sir.
 E. What o'clock is it now ? (*Lit. Now how many hours have been finished ?*)
 S. Five o'clock, Sir.

E. Is it raining ? (*Lit.* Is the rain raining ?)
 S. It is not raining now, Sir. It kept raining all night, but has now stopped. (*Lit.* Having rained, having rained.)
 E. I am obliged to go to the Fort this morning. Go and see whether the groom is putting the horse in the carriage. (*Lit.* It is necessary for me to go to the fort this morning. Perhaps the horse-keeper is tying the horse to the bandy, having seen, come.)
 S. He is putting (it) in, Sir.—To-day my elder brother's wife died, and so I want leave till to-morrow, Sir.
 E. I do not understand what you say. Speak a little more slowly. (*Lit.* The thing which you said was not known (to me. Speak a little slowly.)
 S. I beg your pardon, Sir. I want leave to-day, Sir. (*Lit.* Your will, Sir.)
 E. Why ?
 S. My elder brother's wife has died, and so I must go there, Sir.
 E. Very well. I (will) give you leave ; but you must come again to-morrow at ten o'clock.
 S. Thank you, Sir. I will come to-morrow without fail at 10 o'clock.
 E. Who brought this note ?
 S. A peon brought (it), Sir.
 E. There is no answer. The peon may go.
 S. Very good, Sir.
 E. Whose is that walking-stick ?
 S. It is the peon's who brought that note.
 E. Call (him); Cal! (him). Perhaps he has gone away.
 S. He has not gone yet, Sir. See he is (here.)

Exercise XXXIII.

LITERAL TRANSLATION. In a village a man having brought a young snake, having poured milk for it continually, kept rearing it. The snake which he had reared in a few days having become a big one, one day having raised (its) hood, was playing. Having seen it, he having greatly rejoiced, having lifted up that snake, kissed (it). Then by that snake biting him, he died. Therefore (we) must not make company with those possessing a bad disposition.

FREE TRANSLATION. In a certain village a man brought a young snake, and reared it, feeding it continually with milk. In a few days the snake which he had (thus) reared, came to its full size, and raising its hood, began to play about. When the man saw it, he was very pleased ; and lifted up the snake, and kissed it. Whereupon the snake gave him a bite from which he died. Hence we must not keep company with persons who have bad dispositions.

Exercise XXXIV.

LITERAL TRANSLATION. A crow having laid eggs in a hollow of a banyan tree, went for food. Then a snake having come out of a hole which was under that tree, eat up all those eggs. The crow having seen it, having grieved very much, having made an endeavour to kill it, by there not being to it the power, not having thought anything, was considering (the matter). Afterwards, some travellers having come into the tank which was near there, having taken off the pearl necklaces which they wore on the neck, having caused them to be on the bank, went to make bathing. Immediately that crow having come, having picked up with (its) beak one amongst the pearl necklaces which they kept upon the bank, let (it) fall into the hole under that banyan tree. Those travellers having seen that, having come immediately, having dug up that hole, having killed the snake, took away their jewel. Therefore strength of mind is strength ; but strength of body is not strength.

FREE TRANSLATION. A crow laid her eggs in a hollow in a banyan tree, and went to get some food. Thereupon a snake came out of a hole, which was under the tree, and eat up the eggs. When the crow saw what had been done, it was very much grieved, and endeavoured to kill the snake ; but as it had not the power, it was considering the matter, not knowing what to do. Soon afterwards some travellers came to a pond which was in the vicinity, and having taken off the pearl necklaces which they wore on their necks, they put them upon the bank, and proceeded to bathe. The crow immediately came, and picked with its beak one of the pearl necklaces which they had put upon the bank, and dropped it into the hole under the Banyan tree. The travellers seeing it, went at once, and dug up the hole, and killed the snake, and took away the jewels. Thus strength of mind is true strength, not strength of body.

Exercise XXXV.

LITERAL TRANSLATION. In a village there was a Sudra. With him there was a mungoose. He was rearing it very carefully. One day there came to him a work, by which it was necessary to go to another village. Therefore he went, having entrusted that mungoose to his wife. The next day she having put her child to sleep in a cradle, having put that mungoose as a guard near the cradle, went to come, having drawn for herself water. In that time a snake came to near the cradle, in which the child was sleeping. That mungoose having seized that snake, having made it pieces, having thrown it away, went to near her, to make known to the mother the thing which had taken place. Then she having seen the blood, which had stuck to that mungoose's snout,—It has bitten and killed self's child—

thus having thought, having beaten that mungoose, killed (it). Afterwards having gone to the house, having seen the child, which was sleeping happily in the cradle, and near the cradle the snake, which the mungoose having seized, had killed; (she) grieved very much.

FREE TRANSLATION. In a certain village there was a Sudra, who had a mungoose, which he reared very carefully. One day he had some business, which obliged him to go to another village; so he left the mungoose in his wife's charge, and set off. The next day she put her child to sleep in a cradle, and having put the mungoose near the cradle to guard it, she went to draw water. Just then a snake approached the cradle, in which the child was sleeping. The mungoose (at once) seized it, and having torn it to pieces, and thrown it away, went to the child's mother, to tell her what had taken place. As soon as she saw the blood, which was sticking to the snout of the mungoose, she thought that it had bitten and killed her child, and so she beat the mungoose to death. Afterwards, when she entered the house, and saw her child sleeping happily in the cradle, and near it the snake, which the mungoose had seized, and killed, she was very sorry.

Exercise XXXVI.

LITERAL TRANSLATION. In a village a Sanyási having got for himself much money, having changed it all as mohurs, having put those mohurs in torn cloths, having joined them all together as one, having sewn a quilt, was spreading it as a bed. A bachelor some how or other having known that thing, having designed to take for himself this quilt (after) having deceived him, having slowly approached near him, having begun to do service as a disciple, by degrees made confidence in him to accrue. Afterwards to that Sanyási there came a business, by which it was necessary to go to another village. Therefore having given to the hand of this bachelor his sacred box and all other things, he went, having taken him (the bachelor) with him; but that quilt only he himself carried. In this manner they having gone some distance, having alighted in a certain village, having taken food, having started again, were going in the way. Afterwards, that bachelor having seen a needle which had stuck in the bundle, having drawn it out, having shewn (it) to the Sanyási, having run, having thrown it down in the place in which they lodged, having run back, came. Then much (more) confidence in him than formerly having accrued to that Sanyási, having given to his hand the mohur-quilt also, which he himself was carrying, he was walking comfortably. The next day, they having alighted at another village, having taken food, having started, were going (along). That day also that bachelor having taken out of the bundle a little spoon which

was not theirs, having shown it to the Sanyasi, ran to come back, (after) having given it. Afterwards that Sanyasi, having walked a little time, looked round. But in the mean-time that bachelor had run away some where or other. Therefore (we) must be careful in reference to money.

FREE TRANSLATION. In a certain village a Hermit having made a great deal of money, changed it all into (gold) mohurs (=15 rupees), and put them in some old cloths, and sewed them all up into a quilt, which he was wont to use as a bed. Some how or other a certain bachelor found this out, and made a plot to deceive him; and take away the quilt. Having therefore quietly gained access to him, he waited on him as a disciple, and gradually gained his confidence. After a time, business obliged the Hermit to go to another village; and so he set out, and gave his sacred box and all other things into his disciple's hands, but the quilt only he carried himself. In this manner they went some distance, and then halted in a certain village, and took their food, and proceeded on their journey. Then the bachelor seeing a needle sticking in their bundle, drew it out, and having shewn it to the Hermit, ran and threw it down in the place in which they had halted, and then ran back again to the Hermit. Then the Hermit placed more confidence in him than before, and gave into his hand the mohur quilt also, which he had (hitherto) carried himself, and walked along without any incumbrance. The next-day they halted at another village, and after taking their food, started again, and proceeded on their journey. That day too the bachelor took out of their bundle a little spoon, which did not belong to them, and having shown it to the Hermit, ran off to give it (to its proper owner). Soon after the Hermit after walking on a little distance, looked around; but in-the-mean-time the bachelor had run off somewhere or other. Therefore in reference to money we must exercise great care.

Exercise XXXVII.

E. Who is that man in the verandah ? (*Lit.* Who is he, who is in the verandah ?)

H. He is my servant.

E. What work does he do ? (*Lit.* He (is) one who does what work ?)

H. I appointed him to do, whatever I told him. (*Lit.* To do the work, which I said.)

E. Is he a trustworthy man ?

H. He is the most trustworthy of all my servants. (*Lit.* Amongst all my servants he is a trustworthy man.)

E. How many more servants have you besides him ? (*Lit.* how many servants are there yet to you ?)

H. Six.

E. Why have you so many servants ?
 H. Dear me ! Is there not need (of them) ?
 E. What work do they all do ?
 H. One is a cook. (*Lit.* one who does cooking.) One is a man
 who brings vegetables from the bazaar. One is a water-
 man. Two are horsekeepers. One is a female who sweeps
 and cleans the house. (*Lit.* Smears it with cowdung water.)
 E. But I suppose you have several horses.
 H. Oh, no ! I have only two (*horses*).
 E. Have you any cows, etcetera ?
 H. I have two cows.
 E. How many measures of milk do these cows give daily ?
 H. One gives two measures, and the second gives one measure.
 E. But why have you two horses ?
 H. One is for the carriage, and one for riding.

Exercise XXXVIII.

LITERAL TRANSLATION. In a town to a Chetty (there were) two sons. One day they both having joined together, went to a Komaty's house. At that time the people of that house having opened the door, had gone somewhere or other. Then the old one having seen the fact that no one was in the house, having kept the young one there, to make known to the people of the house the matter about which they came, himself went away. Afterwards, the young one having stopped some time, owing to none of the people of the house coming, having stolen a cloth among the cloths which had been put to dry upon the line in that house, having put it under his arm, went (away). Having seen it, his parents not having punished him, having consented to that which he had done, rejoiced much. Afterwards, in a few more days that boy not having known the harm which comes through theft, one day having gone to a rich man's house, having bored a hole at night, stole much money. Then the people of the house having seen him, having seized him, made (him) the charge of Government. (i. e. handed him over to the civil-authorities.) They having made an enquiry, for fifteen years having put on fetters, put him to hard labour. That boy's parents having seen it, grieved very much. Therefore parents without being pleased at the theft which their children have committed, having punished them, must cause (them) to walk in a good way from childhood.

FREE TRANSLATION. In a certain town there lived a man of the Chetty caste, who had two sons. One day they both went together to a shopkeeper's house ; but just at that time the people of the house had gone away somewhere or other leaving the door open. Then the elder brother seeing that no one was at home, left his younger brother there, to tell the people of the house the matter, about which they had come, and then went away. After

staying some time, the younger brother, as none of the people of the house came, stole one of the cloths which had been put to dry upon the clothes-line in the house, and putting it under his arm, walked off. When his parents saw it, instead of punishing him, they consented to what he had done, and were very much pleased. After a few days the boy not knowing the evil that results from thieving, went one day to a rich man's house, and broke into it at night, and stole a great deal of money. The people of the house caught sight of him, and seized him, and handed him over to the police. The matter was inquired into, and he was put in fetters, and imprisoned for fifteen years. The boy's parents seeing this, were filled with grief. Therefore parents should not be pleased at any theft committed by their children, but should punish them, and make them walk in the right path from earliest childhood.

Exercise XXXIX.

LITERAL TRANSLATION. A washerman having asked for all the dirty cloths which were in the villages which were about that neighbourhood, in order to clean them, having put them on an ass which was strong, having taken them to (his) house, having washed (them) well, having bleached (them), having folded (them), having put (them) again upon the same ass, having taken (them), was giving to each his cloth. In this way even in old age that ass, great confidence in its master having accrued (to it), without any hindrance to his work, kept carrying (it) on. Afterwards, one day that ass walked tottering, owing to there not being power in its body by reason of old age. Having seen it, that washerman, not having even a little considered one that for so many days had carried (burdens) without even being driven, being an ungrateful man, struck that ass a heavy blow with a stick. The beating in this manner for such a little fault a servant, which had ever served faithfully, is not good. Therefore all the people in the world blamed him. Therefore one must serve a lord to whom there is good wisdom ; but one must not serve a lord, who is foolish like this washerman.

FREER TRANSLATION. A certain washerman collected for the wash all the dirty cloths from the neighbouring villages, and put them on a strong donkey, and took them (away) to his home. After he had washed, bleached, and folded them, he put them again upon the same donkey, and took them, and distributed them to their several owners. In this way the donkey, which put great confidence in its master, carried on even in its old age its master's work, without any let or hindrance. As time went on, the donkey one day walked with tottering steps, as it felt very weak through old age. When the washerman saw it, instead of treating with consideration one that had for so long carried burdens so

willingly (*Lit.* without even being driven along), he was most ungrateful, and struck the donkey a heavy blow with his stick. It was very wrong to strike in this manner for such a little fault a servant that had always served (its master) so faithfully; and so every one blamed him. Thus we must seek to serve a wise master, not a foolish one like the washerman.

Exercise XL.

E. You know the Brahmins in this country have privileged villages, and glebe lands. Who gave them to them? (*Lit.* In this country there are to the Brahmins Agraharams and manyams, is it not so? They (are) those which who gave?)
 H. Pashas bestowed them upon some, and Zemindars upon others. (*Lit.* (some are) those which Pashas gave to some, (others are) those which Zemindars gave to some.)
 E. In bestowing these lands, did they give them on a small quit rent, or with a fee upon it?
 H. [redacted] some (they gave them) on a small quit rent, to some with a fee upon it. Each got as luck would have it. (*Lit.* To them severally as their fate was, so it was obtained.)
 E. Who gave these domains to the Zemindars?
 H. These too were the gifts of the Pashas. (*Lit.* (These are) those which Pashas gave to them also.)
 E. Did Zemindars also formerly pay land-tax to the Nabob?
 H. Some did, and some did not. (*Lit.* There were some paying, there were some not paying.)
 E. Why did some not pay?
 H. The Pashas shewed this favour to some. (*Lit.* To the Pashas favour towards some accrued.)
 E. But now do they all pay land-tax to Government?
 H. Whoever did not pay it formerly, does not pay now.
 E. Why did the Nabob or the Zemindars give to the Brahmins these lands, Agraharams, etc.?
 H. They made the Pundits hold learned disputations, and rewarded them in proportion to their learning.
 E. Is the Nabob now in the habit of giving them to any one?
 H. I do not know about the Nabob, but his Dewan gives them.
 E. Does he give them with or without the Nabob's knowledge?
 (*Lit.* The fact that he gives, (is it) having informed the Nabob, or not having informed?)
 H. I do not know.

Exercise LI.

LITERAL TRANSLATION. A merchant,—trade in the village in which he himself was, not having progressed,—went to another village. Then on the way having seen a bundle which had fallen (*Lit.* which was having fallen,) under a tree on the bank of a tank, having opened it, as (he) looked, there were some cloths in it,

and a bag, in which there were two hundred pagodas (i. e. R. 15 pieces). Having taken them, having again started, having gone into the village, to which he was going to make trade, as soon as (he) made known this thing to those village-people, the owner of the money having come, having made known to him fully the fact that he had come, having forgotten it (i. e. the bag) upon the bank of a tank on the way, as he was coming from another village, as he shewed proof, he gave away that bundle to him. Afterwards, the owner of the money having opened the bag of pagodas which was in that bundle, as he proceeded to give to that benefactor twenty pagodas, he did not consent to take them; therefore he proceeded to give him ten pagodas. By his not consenting to this also, having thrown down that bundle, as he spoke harsh words, having taken those ten rupees, he divided them amongst the poor. Therefore (we) must make an endeavour to do a return kindness to those, who have done a kindness (to us).

FREE TRANSLATION. A merchant not being able to carry on trade successfully in his own village, went to another village. On the road he saw a bundle, which had fallen down under a tree on the bank of a pool. When he opened it, and looked, there were in it some cloths, and a bag containing two hundred pagodas. He took the things, and starting off again, went to the village in which he was going to trade. As soon as he had informed the village people of the circumstance, the owner of the goods came, and gave him a detailed account of how he had, whilst coming from a certain village, forgotten the bundle, (and left it) upon the bank of a pool in the way. As he gave satisfactory proofs (of the truth of the statement), he gave him the bundle. Thereupon the owner of the goods opened the bag of pagodas, which was in the bundle, and proceeded to present his benefactor with twenty pagodas, but he did not consent to take them. He then offered him ten; but as he still refused, he threw down the bundle, and began to upbraid him. So he took the ten pagodas, and divided them amongst the poor. Thus we must endeavour to requit our benefactors.

Exercise XLIII.

LITERAL TRANSLATION: At a certain time a louse having come into the mattress, on which a king was accustomed to lie,—having lay hid in that mattress on one side, without it being known to any one,—having waited until the king having come at night, having lain down, went to sleep,—having gently bit the king, after he had gone to sleep,—having sucked (his) blood, as much as it wanted for itself, after its stomach was full, was happily making its dwelling on one side in that mattress. While (things) were thus, one day a bug, having come to near that louse, having made friendship with it, as it begged for itself also to live in that

mattress, it consented to that word. Therefore that bug also having stayed on one side in that mattress,—the king having come that night, having lain down, before (he) went to sleep, having gently bit his body, began to drink (his) blood. He was then awake, so having risen quickly, having caused a light to be brought, before he looked, that bug having entered some where or other into the crevices of the cot which was under the mattress, went having became invisible (i. e. disappeared.). Afterwards, during the time that the king, having lifted up the light, was searching all the mattress, that louse not having run off to the other side,—having stuck to the mattress, until he, having searched on the four sides, looked,—at length began to run away, directly he brought the light near it. Therefore having seized, he killed it. The bug having bitten the king,—having by its carefulness entered into a crevice, before (he) brought the light,—having escaped,—was safe. Afterwards, when the king, having lain down again, had gone fast asleep,—having bitten his body,—drinking his blood, it was living happily in that mattress, just in the way in which the louse was formerly living. Therefore those to whom there is care beforehand will be happy.

FREE TRANSLATION. Once upon a time a louse having got into a mattress, upon which a king was accustomed to lie, lay concealed in one side of it, without any one knowing it. It waited until the king had come at night, and lain down, and gone to sleep ; and after he had gone to sleep, it bit him gently, and sucked as much blood as it wanted, and after its stomach was full, it remained comfortably in one side of the mattress. When matters stood thus, one day a bug-came to the louse, and striking up a friendship with it, requested that it also might live in the mattress, to which the louse consented. Thus the bug also remained in one side of the mattress. When the king came, and lay down, the bug bit him gently, and began to drink his blood, before he had gone to sleep. The king was then awake, and so he rose up directly, and got a light; but before he could look, the bug had entered one of the chinks in the cot, which was under the mattress, and disappeared. During all the time that the king was holding up the light, and searching all the mattress, the louse did not run off, but stuck to the mattress, until the king, after searching on all four sides, looked (where it was); and then, directly he brought the light near it, it began to run away. The king therefore seized it, and killed it. The bug after biting the king, took care to get into a chink of the cot, before he brought the light; and so it escaped, and was safe. When the king had lain down again and gone fast asleep, it bit him, and thus drinking his blood, lived happily in the cot, as the louse formerly had lived. Thus those will prosper who exercise forethought.

Exercise XLIII.

LITERAL TRANSLATION. In a hamlet there was a Sudra. He was rearing a monkey and a goat. As (things) were thus, when there came to him a business, on account of which it was necessary to go to another village, having tied up for himself a bundle of rice and curds, he also took with him the goat and the monkey. Afterwards, as there was a tank in the way, having stayed there, having tied up the goat and the monkey to a tree on the bank of the tank, having put the bundle of rice and curds near them, having himself descended into the water, having rubbed his teeth, by the time that he came again to the bank, the monkey having eaten up all the rice and curds, having smeared on the mouth of the goat the curds which had stuck to its paws, was itself sitting at a distance, like one that did not know any thing. By the time that the Sudra having come, looked, there was not one grain even of the rice, which he had gone and left on the bank. On the mouth of the goat only there was sticking (some) curds. Therefore although that goat had not done any fault, he not having considered, having conceived great wrath, beat it well. Therefore foolish masters do not consider justice and injustice.

FREE TRANSLATION. In a certain village there was a Sudra, who was rearing a monkey and a goat. When matters stood thus, some business arose, which obliged him to go to another village; and so he tied up some rice and curds in a bundle, and took with him the goat and the monkey. After some time, he stopped at a pool which was on the road side, and after tying up the goat and the monkey to a tree on the bank of the pool, he put the bundle of rice and curds near them, and went down into the water, and cleaned his teeth. By the time that he returned to the bank, the monkey had eaten up all the rice and curds, and smeared on the mouth of the goat the curds which had stuck to its paws, and was sitting down a long way off, as if it knew nothing about it. When the Sudra returned, and looked (at the bundle), there was not even one grain of the rice, which he had left on the bank, but on the mouth of the goat only some curds were sticking. (Here-upon) he did not stop to consider, but was very angry, and gave the goat a good thrashing, though it had not committed any fault. Thus foolish masters do not consider the justice or injustice of their actions.

Exercise XLIV.

LITERAL TRANSLATION. A Brahmin having married a virgin in childhood, by there not being a family to him for a long time, married another virgin. There not having been (any) children to that wife also until many days, at length a son was born. The husband and wife having both reared him with much fondness,

although he did *anything*, having agreed to it all, when anyone was angry with him, they used to abuse them. In proportion as they acted thus, he having presumed still more, began to do bad works not only in the house, but outside also. Then all the village people not having been able to bear the wickedness which he was doing, having come to his parents, as (they) spoke, then too they not having said anything to their son, began to abuse the village people even. Afterwards upon that boy acting in the same way another day, the village people having seized him, when (they) beat (him) well, the parents having come, having seen the fact that they had beaten him, not having been able to do anything, grieved very much. Therefore when children have done bad works, parents having watched, must immediately check (them).

FREE TRANSLATION. A Brahmin married a girl in childhood, and as he had no family by her for a long time, he married a second wife. She also had no children for a long time, but at length a son was born. Both husband and wife petted him very much. Whatever he did, they consented to it; and when anyone was angry with him, they even used to abuse them. The more they acted in this way, the more presumptuous he was, and began to play his pranks not only at home, but out of doors. Then the village people being no longer able to bear his evil ways, came to his parents, and complained to them; but they did not rebuke their son, and even began to abuse the village people. Soon afterwards, when the boy on another occasion acted in the same way, the village people took him, and gave him a sound thrashing. When the parents came, and saw that they had beaten him, they were filled with grief, but were not able to say a single word. Hence when children have done wrong, their parents should be on the look out, and check them immediately.

Exercise XLV.

LITERAL TRANSLATION. In the Anga country a Brahmin had two wives. The elder one only of them had one son. Owing to the younger one having no family at all, she too having regarded this child as her son, was rearing him. In this way for seven months those two (women) by turns having put this child on the lap, were rearing him, without ever putting him down. At this time that Brahmin having placed his wives behind him, started from his house, to go on a pilgrimage to Rámâseveram. After having journeyed for a few days, he died on the way. Then both his wives having carried that boy, by the time that they went a little way, there appeared an *Agraharam*. On account of their village being a great distance from there (*Lit.* To there), not having been able to carry that child such a

distance, they were living in that Agra-haram for many days. As things were thus, by reason of a quarrel having arisen after a few days between these two one with another, when the real mother (*Lit.* The mother who bare him.) called, the younger (wife), having made that he should not go, having taken (him) with her, when (she) was going away, the elder (wife) having gone to the village Munsiff, made a complaint about this matter. Then he having called them both to make an enquiry, as (he) asked, by its appearing by the words of the elder one, that the elder one was the real mother, and by the words of the younger one, that the younger one was the real mother, any certainty (in the matter) was not known. At that time the village Munsiff, to find out the truth of it, having considered the matter very deeply, at length having decided that they, having split the son, having made each a half, should give each a piece (of it) as he told (his decision) to them, the younger one, having shut her mouth, was silent. The elder one bringing a pot-full of water to her eyes, wept. In reference to this splitting and giving the child, the younger (wife), without grieving as the elder one grieved, consented to it. Therefore the Munsiff having perceived the truth, having handed over that boy to the elder (wife), having punished the younger one, sent them away. Therefore in proportion as (a man) has considered well, the truth will come out.

FREE TRANSLATION. A Brahmin in the Anga country had two wives. The elder one only had a son. As the younger one had no family at all, she nursed the child, regarding it as her own son. In this way for seven months the two women took the child in their laps by turn, and nursed him, without ever putting him down on the ground. About this time the Brahmin taking his wives with him, started from home, to go on a pilgrimage to Rāmāseveram. After having travelled for a few days, the Brahmin died on the road. Then his two wives carried the boy, and after they had gone a little way, they came in sight of an Agra-haram. As their village was a great distance off, and as they were unable to carry the child such a distance, they stayed for several days in the Agra-haram. When matters stood thus, after a few days a quarrel arose between the women, and so when the real mother called the child, the younger wife prevented his going, and (soon after) went off, taking him with her. Thereupon the elder wife went to the village Munsiff, and made a complaint about it. He at once called them both, in order to make an enquiry (into the matter); but as he questioned (them), he could not arrive at any sure conclusion, for from what the elder wife said, it appeared as if she were the real mother, and from what the younger wife said, it appeared as if she were the

real mother. Then the Munsiff after much deep thought to find out the truth of the matter, decided that they should chop the son in half, and give one piece to each of the women. When he informed them of this decision, the younger wife said nothing, and remained silent. The eyes of the elder wife streamed down with tears. The younger wife did not grieve as the elder one did about chopping the son, and giving (the pieces), but consented to it. The Munsiff therefore perceiving the true state of the case, delivered over the child to the elder wife, and after punishing the younger one, sent them away. Thus in proportion as we investigate, the truth will come out.

Exercise XLVI.

LITERAL TRANSLATION. A Sudra had a she-buffalo. It always used to give a measure of milk. He having sold that milk for two pence, was making his living by it. When (things) were thus, one day he having made reflection,—“If I sell the “milk which this buffalo gives, two pence only, you know, are “being obtained daily. By this I shall not become a rich man. “Therefore if I, having cut its udder, having taken all the milk “which is within, sell at one time, much wealth will come to me”—“thus having reflected, he cut that buffalo’s udder. Then, upon his looking inside, by reason of nothing else having appeared, except blood and flesh, he grieved greatly at the work which he had done. Therefore much loss will come to those who are not satisfied.

FREE TRANSLATION. A certain Sudra had a buffalo, which always used to give a measure of milk. He used to sell the milk for two pence, and thus gained his livelihood. When things were thus, one day he considered the matter, and made the following reflection,—“If I sell the milk which this buffalo gives, I daily get two pence only, you know. In this way I shall never become a rich man. If I cut open its udder, and take and sell at one time all the milk within it, I shall get a great deal of money. So he cut open the buffalo’s udder. But when he looked inside, and saw nothing else but blood and flesh, he was sadly grieved at what he had done. Thus those who are not satisfied (with their present lot) will suffer much loss.

Exercise XLVII.

R. Who is that, knocking at the door?

Br. I am Bramhayya.

R. You (is it)? I thought it was somebody else. (*Lit.* Somebody other.) Wait! I am coming. Come in, please. Sit down.

What have you come about? (*Lit.* Upon what business.)

Br. Nothing particular. I have (only) come to see you. (*Lit.* There is not anything. I have only come for your visit.)

R. When I sent a message (for you) the day before yesterday, I suppose you were not at home.

Br. It was so, Sir. If I had been at home, should I not have come?

R. Yes. If you had been at home, you would certainly have come. There is no doubt about that. I merely asked (the question.) Where had you gone?

Br. I had gone to another village.

R. What about?

Br. I went, because I wanted some rice for our son's wedding. (*Lit.* Some rice having been wanted.)

R. When are you going to celebrate the wedding?

Br. We must celebrate it in the month Jeyshta.

R. Has Rungayya given (you) the rupees, which he ought to give you?

Br. Why of course he has not yet given (them.) If he had (*given,*) should I not have paid off my debt to you. (*Lit.* your debt.)

R. What conclusion have you come to about the matter? (*Lit.* What have you considered?)

Br. I have not come to any conclusion. (*Lit.* To me anything was not thought.) If you come once, perhaps he would be afraid, and give (them to me); but otherwise, I do not see any way in which he will give them. (*Lit.* A way by which he will give them, does not appear.)

R. If he gives them to you in that way, will you pay off your debt to me? (*Lit.* My debt.)

Br. What doubt is there about that? Directly he has given them, you take them.

R. Look here! If you do not give them (to me), when you want (it) again, a loan will not be forth-coming.

Br. Let it be so, Sir. (*Lit.* Allow it to become so.)

R. If you wait a few days, and (then) come, we will both go to his house. (Para. 710).

Br. Very good, Sir. When shall we go to Mr. Juggarazu's house?

R. How can we go now? When he came here, you did not come.

Do you now come, and bother me (to go)?

Br. When did he come? When did I not come?

R. He came the day before yesterday, (and) then you did not come.

Br. The day before yesterday I had gone away to another village. If I had been in the village, should I not have come?

R. Yes. That is true. If you had been at home, you would certainly have come. If you had come the day before yesterday, I too would have made a request (on your behalf).

Br. Will he come to day ?

R. I do not know. If he does come, he does. If he does not, he does not ! (*Lit.* Any thing whatever ! If (he) comes, he may come ; otherwise, no.)

Br. If he does not come to day, when else will there be an opportunity for seeing him ?

R. When it is convenient to us, then we will go. (But) if in the mean time he comes here, we shall see him here.

Br. I will now take leave, Sir.

R. What hurry is there ? Stay a little longer, and then you may go. Stop please. What are you going to do, when you get home ?

Br. Nothing particular. My son-in-law has come ; (and) he is alone. If he had not come, I would have stayed in accordance with your wishes.

R. Must you *really* go ? (i. e. of necessity.)

Br. Yes, Sir. He is alone.

R. After having talked to him for a little time, will you come (here) again ?

Br. If it is convenient to come to-day, I will (*come*). If not, I will come to-morrow.

R. Look ! You must come to-morrow at any rate without fail.

Br. I will certainly come.

R. Should you perhaps forget and fail to come, just see, if I (ever) speak to you again !

Br. Very good, Sir.

R. When you come, bring your son-in-law also with you. Would he come ? (*Lit.* Come, having called your son-in-law too.)

Br. I do not know. If he will come, I will bring him.

R. No, no. You must some how or other bring him.

Br. Why are you so anxious about him ? (*Lit.* Such a necessity with him (is) what ?)

R. There is nothing particular. But I must see him.

Br. Well ! He is a well read man, and therefore one that ought to be seen.

R. With whom did he read ?

Br. He read with Gánugapáti Venkatashástrulu.

R. Is he an able man ? (i. e. G. Venkatashástrulu.)

Br. Dear me ! He is a learned man in the four Shasters. Do not you know him ?

R. I do know him, but not very well. If we invite (him), will he come to our house ?

Br. If he has nothing else to do, he will come ? What doubt is there of that ?

R. Will you then invite him to come with you ? (*Lit.* Will you come, having called him ?)

Br. Ought not you to come too, Sir ? If you came and invited him, he would come without fail.

R. There is no reason why I should not come ; but to-day an important person will come here, and on account of that, I must stay at home. If you invite him, will he not come ?

Br. He would come ; but my inviting him will not be so polite. If it were to my own house, it would not matter.

R. Do not do it then to-day. To-morrow we will both go together, and invite him. (*Lit.* Having invited, come.)

Br. Let it be so then. Please give me leave. I will go (now), and return again to-morrow.

R. Very well, go ; but you must come again. (*Lit.* Having gone ; come.)

Exercise XLVIII.

E. Rámasáwmy ! you must go before me to Bezwara.

S. Very well, Sir. I will go, whenever you wish, Sir.

E. Very good. Start off on Thursday at mid-day.

S. When will you start, Sir ?

E. I shall start on Monday, and shall arrive there on Tuesday. By the time therefore that we get down from the boat, you must have ready there eight bearers, and two palanquins, and four coolies with yokes.

S. Very well, Sir.

E. Directly you have gone to Bezwara, you must procure eight bearers, and one torch bearer, for (your) Mistress to go to Guntoor by palanquin.

S. Do you not require bearers for yourself ?

E. I shall go on horseback, and so I shall not want bearers.

S. If I make enquiries all by myself in the village (i. e. Bezwara), it will be difficult to get bearers. If you give me a note to the Tahsildar there, it would be a good thing.

E. Very good. I will (*so give*), but you too must go, and speak to him.

S. Very well, Sir.

E. As soon as you get down from the boat on Tuesday, you must have (every thing) cooked and ready, so that all the servants may take their food without delay. That very day you must all cross the Kistna (river), and go in the evening to Mungalagiri.

S. Very well, Sir. I will get every thing ready, just as you say. (*Lit.* Exactly according to that, having made all things ready, I will keep them, Sir.)

E. All right ; but you must order two bandies for our luggage to go to Guntoor.

S. There is no necessity to order them in Bezwara, Sir ?
 E. Why ? Will it be difficult to cross the Kistna ?
 S. It is true that there is a ferry boat to carry the bandies across,
 but putting them on and getting them off is a great
 deal of trouble. (*Lit.* There is a ferry boat indeed.)
 E. What other contrivance is there for it ?
 S. If we cross the Kistna, and (then) enquire for bandies,
 they can be easily obtained.
 E. All the villages there are hamlets. Where can bandies come
 from ? (*Lit.* All those there are hamlets. Bandies are
 those of what place ?)
 S. The return bandies will be there, which have come from Gun-
 toor. We may enquire for them.
 E. All right. They are return bandies, and so they will be
 got for less hire too.
 S. What you say is, (very) true, Sir. (*Lit.* That word is truth.)
 E. We shall come to Mangalagiri at eight o'clock at night on
 Wednesday.
 S. Very well, Sir. By the time that you come, must I have tea
 etcetera ready ?
 E. Why do you ask like that, just as if you were a new servant ?
 Do you not know ? Shall we come, and remain (just as
 we are,) fasting ?
 S. Very well, Sir. I understand.
 E. At dawn on Thursday, as soon as our breakfast is finished,
 you and Ayah may go with the bandy to Guntoor.
 We shall start about eight or nine o'clock and come ;
 so take care that every thing is ready in our lodging,
 by the time that we come.

Exercise. XLIX.

R. Hallo, Krishnayya-gáru ! It is many a day, since I saw you.
 Where have you been for such a long time ? I have not
 seen you anywhere. (*Lit.* You have not been appearing.)
 Kr. Oh ! Don't you know ? I have been away to get a livelihood.
 (*Lit.* For the nourishment of my stomach.)
 R. Where are you coming from now ? (*Lit.* Your coming is from
 where ?)
 Kr. From our own village.
 R. Are all your people well ?
 Kr. By your favour they are all well.
 R. Are Sashayya-gáru and all the rest well.
 Kr. Now they have become very rich people. Did not you know it ?
 R. Is it so ? It is wonderful how such poor people have become
 rich ! (*Lit.* How to such poor people wealth came.)
 What wonder is it ? This year all their lands yielded well.
 Through this they got a lot of money.

R. Do you know how (the land) yielded in our village ?
 Kr. I do not know how it yielded.
 R. Do you know at all, whether our son is in the village, or not ?
 Kr. I do not think he is. (*Lit.* It is that he is not.)
 R. Did you not hear, where he had gone ?
 Kr. No. (*Lit.* I did not hear.)
 R. Where are you going now ? (*Lit.* Where go you now ?)
 Kr. I am going to our daughter's village.
 R. Will you find out for me, when Jaggarázu-gáru's daughter's marriage will take place there ? (*Lit.* When they will make.)
 Kr. Yes, with pleasure. (*Lit.* Ah ! what (hinderance is there) to that ? Having found out, I will come.
 R. Have you found out who those people are, who have come along with you ?
 Kr. I do not know who they are, but they are very nice people.
 R. When shall you come back again ? Will it be in a month's time ? (*Lit.* Will a month suit ?)
 Kr. Why a month, Sir ? I shall come in five or six days.
 R. When you come, will you come to our village ?
 Kr. If I come this way, I will not fail to come to your village.
 R. Do come this way.
 Kr. Certainly. This road is the best one for me ; but I do not know if my daughter likes it, or not.
 R. I do not know how that may be ; but if you do come at all, do not go away without coming to our village.
 Kr. Why do you speak so ? If I come this way, should I go away without coming (to see you) ? I shall certainly come. (*Lit.* What is that ? You speak so, do you ?)
 R. Very good. Go, and (then) return here. Only do not forget what I have said.

Exercise L.

E. I have heard, that in this country goldsmiths must not ride in palanquins. Why (is this) ? (*Lit.* Must not mount palanquins, thus I have heard.)
 H. From ancient times there has been no custom according to which they may ride (in them). For some reason or other, thus it has come to pass.
 E. Is it only the palanquin, or is there anything else ?
 H. They must not do certain other things. Shall I tell you what they severally are ?
 E. Tell me clearly, what they are. I think that I have never yet heard them.
 H. They must not whitewash the outside walls of their houses, on festive occasions, as marriage, etc, or at ordinary times.
 E. Tell me what else they must not do.

H. They must not tie garlands and flowers to the outside doorway of their houses. (*Lit.* Of house.)

E. I think that some one has already told me this. If there is any thing more, tell me.

H. At a wedding they may have a band played in the house; but they must not have it played outside. (*Lit.* They may play a band.)

E. If they do these things, will any one be the loser? (*Lit.* Will any one's money go?)

H. No one will be the loser. But for some reason or other from ancient times such has been the custom. (*Lit.* So it has been going on.)

E. Do you think that it was decreed by any one, that they might do one thing, and might not do another? (*Lit.* They may do in this way, and they may not do (in that), thus it was determined by some-one,—thus it is thought to you?)

H. I do not think that it was decreed by any one. I think it is only custom.

Exercise LI.

LITERAL TRANSLATION. In an Agraháram there was a Brahmin. He had one son. One day having put his son behind (him), as he was going to a village, that boy cried out in jest thus—"O father, a tiger has come." Then as the father having turned round, looked, there was not a tiger, or any thing of the kind. Afterwards, when they had gone a little distance more, a tiger having come, seized that boy. Then too, just as he had cried out before, he cried out thus—"A tiger has come." Just as before, now too he is crying out in sport—thus having thought, the father did not turn round. Therefore no one will believe the words of liars.

FREE TRANSLATION. In a certain village there lived a Brahmin, who had one son. As he was one day going to village, taking his son with him, the boy cried out in sport—"O father, a tiger has come." When the father turned round and looked, there was no tiger, or anything of the kind. Afterwards, when they had gone a little further on, a tiger really came, and seized the boy. Hereupon he cried out, just as before—"A tiger has come." The father thinking that he was crying out in sport, as he had done before, did not turn round. Thus no one will believe what liars say.

Exercise LII.

LITERAL TRANSLATION. One day two boys went to a garden. One of them having seen upon a tree some good pieces of fruit, went to cut them. Then the second one said—"Hallo! Be careful! If the gardener sees you, he will beat you." Nevertheless that boy not having listened to his words, having climbed the tree, having cut the fruit, came. In the meantime the gardener

having come, having asked thus—"Why did you cut these pieces of fruit"—seized him. To that the boy having said—"I did not cut this fruit. He having cut them, gave them to my hands"—as he pointed out (to him) the friend who had given him good advice, the gardener having seized (him), beat him. Therefore we must not make the intercourse of wicked people.

FREE TRANSLATION. One day two boys went to a garden; and one of them seeing some fine fruit upon a tree, went to gather it. Then the other boy said—"Take care! If the gardener sees you, he will beat you." The boy nevertheless did not listen to what his friend said, but climbed the tree, and gathered the fruit. Thereupon the gardener came up, and asked him, why he had plucked the fruit (*oblique narration*), and laid hold of him. The boy replied—"I did not cut it. He cut it, and gave it into my hands" (a)—and at the same time he pointed out to the gardener his friend, who had given him the good advice. So the gardener laid hold of him, and beat him. Thus we should not associate with wicked people.

Note. (a) Here we might also use the oblique narration, e. g. The boy replied, that he had not gathered it himself, but that his friend had gathered it, and had given it into his hands.

Exercise LIII.

LITERAL TRANSLATION. One day as a cat and a jackal having met in the same place, were talking, the jackal having looked at the cat, asked thus—"O cat! If any danger approaches you, how many devices have you learnt to escape it?" When the cat replied to that thus—"I know one device. By that one device, I am escaping all dangers which come—" the jackal having laughed, ridiculed it thus—"Is that which is known to you this only? You do not know all the devices that I know. Is it not so?" When things were thus, from somewhere or other hunting dogs came that way. The cat having seen those dogs, climbed a tree which was there. The jackal not being able to climb a tree, other devices not being known (to it), having been entrapped amongst those dogs, died. Therefore he who has learnt even one science well will be happy.

FREE TRANSLATION. One day a cat and a jackal met each other, and as they were conversing, the jackal looking at the cat, asked it the following question. "O cat! if any danger approaches you, how many devices have you learnt, to escape it?" The cat replied—"I know one device, and by that one device I escape every danger that arises." (a). At this the jackal laughed, and said in ridicule—"Is this all you know? You do not know all the devices, that I know. Do you?" At that moment some hounds from somewhere or other came alone the road. The cat seeing them, climbed up a tree, that was on the spot. The jackal, being un-

able to climb a tree, and not knowing any other device, got entrapped amongst the dogs, and was killed. Hence the man who has learnt even one science thoroughly, will be prosperous.

Note. (a) Here the *oblique narration* might also be used. e. g. The cat replied, that it knew one device, and by that one device escaped every danger.

Exercise LIV.

LITERAL TRANSLATION. A washerman had a donkey. It having constantly carried burdens, having become weak, there not being strength (to it) even to get up, had fallen down. Then that washerman having spread a tiger's skin upon it, drove it into a field. All those who were there having seen it, having thought—"That is a tiger"—having feared, ran away. After some time more, the man who watched that field having said (to himself) thus—"By its walk this does not appear as a tiger. Nevertheless, let us see"—having spread over himself a donkey's skin, came there. This donkey having seen him, having thought—"("It is) another donkey"—ran to him braying. That watchman by its braying having known thus—"("It is) a donkey"—killed it. Therefore fools will go to ruin themselves.

FREE TRANSLATION. A certain washerman had a donkey, which having become very weak by constantly carrying burdens, fell down, and was unable to get up again. The washerman therefore covered it with a tiger skin, and drove it into a field. When all the people there saw it, they thought that it was a tiger, and ran away in a great fright. After a little time, the man who was keeping watch over the field, said to himself—From its walk it does not appear to be a tiger, at any rate let us see (whether it is or not). So he covered himself with a donkey's skin, and went to the place. When the donkey saw him, it thought that he was another donkey, and trotted up to him, braying. The watchman knowing from its braying, that it was a donkey, (immediately) killed it. Thus fools bring ruin upon themselves.

Exercise LV.

Su. Did you see Mr. Rámayya yesterday ?

Br. Yes. I did (*see*).

Su. Did he say anything to you ?

Br. He said that he had written a letter to your uncle. (*Lit.* "I have written a letter in your uncle's name"—he said.)

Su. Did he say, by whom he had sent it ?

Br. He said, that he had sent it by a cooly man. (*Lit.* "I sent it by a cooly"—he said.)

Su. Did he say that the cooly had brought back an answer ?
(*Lit.* "The cooly brought back an answer"—thus did he say ?)

Br. No. (*Lit.* He did not say.)

Su. If you go to him this evening, will you tell him, that I will come to his house to-morrow at ten o'clock ?

Br. I will. When I saw him yesterday, he asked me whether you were at home. (*Lit.* "Are you in the village?"—thus he asked.)

Su. When he asked, what did you say ?

Br. I said that you were at home.

Su. Did you say anything else ?

Br. I said that I had seen you lately, and that in a few days you would go to Masulipatam. (*Lit.* "I saw you lately, and you will go to Masulipatam in a few days"—thus I said.)

Su. Did he say anything about the books, which he had lent me ?

Br. He only said, that you had borrowed five books. (*Lit.* "You having asked five books, took them"—thus he said.)

Su. Was that all ?

Br. Yes, that was all.

Exercise LVI.

LITERAL TRANSLATION. A thief became king to a town. Then a poet having come to him, having said some verses upon him, asked thus—"Give to self some alms." Immediately he having looked at the servants who were near him, ordered thus—"Having robbed all the cloths which are upon that poet, beat him away." They in accordance with that, having stripped off all his clothes, beat him away. Therefore, although great authority has come to mean persons, they will not give up their mean spirit.

FREE TRANSLATION. A thief became king of a certain town. Thereupon a poet came to him, and recited some verses in his honour, and asked (him) to give him some alms. The king looking at the servants which were about him, immediately ordered them to rob all the poet's clothes, and to drive him away. Accordingly they stripped off all his clothes, and drove him away. Thus although mean persons rise to positions of great authority, they will not give up their meanness.

Exercise LVII.

LITERAL TRANSLATION. In the Anga country there was a king. An Astrologer constantly used to be coming to him. One day that king having looked at that Astrologer, asked thus—"How many years shall I still live. Tell (me)." When he replied thus—"You will not still live more than two years,"—the king having heard this word, was very full grief. Afterwards the Prime-minister, who was near, having looked at that Astrologer, asked thus—"The king will not still live more than two years, thus you have said ; have you not ? How many years shall you (yourself) live ? Tell (me)." He replied thus—"I shall yet live

twenty years." Then the Prime-minister having drawn his sword, having cut off his head with one stroke, having looked at the king, encouraged him thus—"Sir, why having believed his words, are you fearing? How can one who does not know his own death, tell the death of others? Therefore do not fear." The king having commended his wisdom very much, gave him many presents. Therefore one must not believe the words of Astrologors.

FREE TRANSLATION. There was in the Anga country a certain king, upon whom a certain Astrologer used to be in constant attendance. One day the king looking at the Astrologer, asked him to tell him, how many more years he would yet live. The Astrologer replied, that he would not live more than two years. Upon hearing this, the king was full of grief. Then the Prime-minister, who was standing near, said to the Astrologer—"You have said that the king will not live more than two years; have you not? Now tell me how many years you are going to live yourself?" The Astrologer replied, that he would live twenty years more. Then the Prime-minister drew his sword, and cut off his head with one stroke, and looking at the king, encouraged him in the following words—"Sir, why should you be afraid at hearing what this Astrologer says. Do not be afraid. How can one who does not know when he will die himself, tell when others will die." Thereupon the king commended his wisdom very much, and made him many presents. Hence we must not believe what Astrologers say.

Exercise LVIII.

M. Rámasáwmy! Go to Mr. Smith's house, and tell him that I am unwell, (and so) cannot come (to him) this evening; (but that) I will come to-morrow morning.

S. Very good, Sir. If Mr. Smith is not at home, may I wait till he comes, or must I come back again at once?

M. If (they) say that he is in the place, wait till he comes, and tell him; and then come back (to me). If he is not, come back at once.

S. Very good, Sir. Shall I say that you will come to-morrow morning?

M. I have already told you to say so, have I not? Why are you asking again? (*Lit.* I have already said thus—"Tell him so.")

S. Very good, Sir. If he asks at what hour you will come, what shall I say? (*Lit.* What is that which I shall say?)

M. Say that I shall come about six o'clock.

S. Very good, Sir. I will go at once. (*Lit.* Having gone, I will come).

Sm. Who are you ?

S. I am Mr. Martin's servant.

Sm. Why have you come ?

S. Master told (me) to tell you, that he is unwell to-day, and is not able to come to your house this evening.

Sm. Very well. Tell him that, if he will send word when he can come, I will stay at home.

S. Very good, Sir. He told (me) to tell you, that he would come about 6 o'clock to-morrow morning. (*Lit.* He said—say thus—I will come. etc.)

Sm. Very well. I shall be very glad to see him. Tell him to come then.

S. Very good, Sir.

Sm. Tell him that I must go to Masulipatam to-morrow at ten o'clock, (and so) if he comes late, I shall not be at home.

S. Very good, Sir. I will take leave, Sir.

M. Did you see Mr. Smith ?

S. Yes, Sir.

M. Did you give him the message, which I told you to give him ?
(*Lit.* Did you tell him the message, which I said—tell ?)

S. Yes, Sir.

M. What did he say ?

S. He told me to tell you, that, if you come at six o'clock to-morrow, he will be at home. (*Lit.* He said—say thus—I shall be, etc.)

M. Very good. Did he say anything else ?

S. He told me to tell you, that he would go to Masulipatam to-morrow. (*Lit.* We ourselves (*honorific plural*) shall go to Bunder to-morrow—thus tell—he said.)

M. To Masulipatam ! Did he not say at what hour he would go ?

S. He did, Sir. He said that he would start at ten o'clock.
(*Lit.* I shall start at ten o'clock,—he said.)

M. Indeed ! Very good. Did you tell him that I was sick ?

S. I did, Sir.

M. Very well. You may go. (*Lit.* Go.)

Exercise LIX.

B. Venkayya-gáru ! I heard that you have not been at home lately. Where have you been ? (*Lit.* In the village.)

V. I have been to stay with my mother-in-law. (*Lit.* I have been to my mother-in-law's house.)

B. What was the matter ?

V. They said that my brother-in-law was sick. So I thought I would go to see him. (*Lit.* They said that it was sickly to my brother-in-law in the body. I went, saying (to myself)—“ Having seen him, let us come.”)

B. Indeed ! The day before yesterday, (while) going to the thrashing floor, I went to your house, and called you. Your son then told me that you were not at home, but had gone somewhere or other. But he did not tell me, that you had gone to your mother-in-law's house.

V. He did not know, that I had gone. (*Lit.* The fact that I had gone, was not known to him.)

B. When did you come back from there ?

V. I came last night. As soon as I had come, they said that you had come, and called me ; but it was not convenient (to me) to come then. I heard that you said, that I must go to Kámarázu-gáru's (*house*). *Why* did you say, that I must go ? (*Lit.* I heard, that you told me—Go to Kámarázu's house.)

B. Nothing particular. Some one or other said, that he said, that you must come.

V. Do you know at all why (he said so)?

B. He understood that the Kernans of their village had written a letter to you, and that the letter had reached you. I think, that he called you on account of this.

V. No letter came to me from their village. Who said that it had come ?

B. Yes. I too heard that (it) had not come ; but I do not know who told him that (it) had come.

V. Was it on account of this, that you sent for me ? (*Lit.* Why (was) the fact that you called ? (Was it) for *this* ?)

B. Yes.

V. Will you allow me to go now ? I will come again. (*Lit.* Will you give me leave ? Having gone, I will come.)

B. Where are you going ? To his house ?

V. Yes.

B. Well, you must come again soon. (*Lit.* Having gone, come.)

Exercise LX.

E. Munshi ! You did not come yesterday. Why (was this) ? I sent a message also for you to come.

M. Yesterday thinking that perhaps you would send a message, I waited in the house, without going (out) anywhere. Nobody came. Whom did you send ?

E. I sent Rámasáwmy. Did he not come to you ? (*Lit.* To there.)

M. If he came, would he not have seen me ? (*Lit.* If he came, will he come without seeing me ?)

E. Dear me ! I will call, and ask him. Rámasáwmy ! Come here.

R. I am come, Sir.

E. Yesterday I told you to go to the Munshi's house, did I not ? Did you go ?

R. As it was late, I did not go, Sir. (*Lit.* Saying the sun has mounted (high), I did not go.)

E. Why did you not tell me, that you had not gone?

R. I was afraid, that you would be angry.

E. As you are an old man, I will forgive (you) this time; but if you do so another time, I will discharge you. (*Lit.* I will take you away from out of your work.)

R. I will never do so again, Sir.

E. You are a foolish man. Why have you acted in this way now only? It is difficult (for a man), even when he has done what has been ordered, to gain with his master the reputation of being a good servant. But how long does it take, to gain the reputation of being a bad servant? Henceforth at any rate, be careful.

R. I am very sorry, Sir. Henceforth I will never act in this manner. (*Lit.* Sense has come.)

E. Very well. Go.

E. Is Rághavácháryulu-gáru, at home? (*Lit.* In the village.)

M. Yes. He is, Sir. (*Lit.* He is in the village, Sir.) Lately too he has several times made an attempt to come and see you; but for some reason or other, he has not come. (*Lit.* He has made an attempt saying,—I must come to you.)

E. I do not know, why he has not come. I too have been frequently expecting him to come; but up till now he has not come. (*Lit.* Saying he will come, I have been expecting.)

M. Another person too very much desires to visit you. He has mentioned (it) to me several times. Do you know him?

E. I do not (*know*). Who is he?

M. Krishnamácháryulu-gáru, a Vishnavite.

E. What has he studied?

M. Amongst us there are four Shaasters, namely, logic, grammar, theological criticism, and Vedic theology. He has thoroughly studied these four Shaasters.

E. What else has he studied?

M. It is impossible to say he knows one thing, and does not know another. He knows everything.

E. Really! By all means bring him. I should like to see him. (*Lit.* Let us see.)

Exercise LXI.

LITERAL TRANSLATION. In the town named Kanchi there was a learned man named Venkatacháryulu. He selling learning to many children, was making his livelihood by it. One day a boy having come to him—“Sir, there is very much to me a desire which says, I must learn science, therefore you must

teach (me)"—thus (he) prayed. He having said (to himself)—“ Let us see that boy's intelligence”—asked (him) thus—“ Where is God.” Afterwards, that boy said thus—“ If you will first mention a place in which God is not, afterwards I will answer (your question.)” That learned man having heard the word of this boy, thinking that he was very intelligent, taught (to) him science well, as he desired. Therefore from youth right things will occur to the intelligent.

FREE TRANSLATION. In the town of Conjeveram there lived a learned man named Venkatacháryulu, who gained his livelihood by teaching several children. One day a boy came to him, and begged him to teach him, as he had a very great desire to acquire knowledge. The learned man, in order to test the boy's intelligence, asked him—“Where is God.” The boy replied—“ If you will first mention a place in which God is not, I will answer your question.” The learned man hearing the boy's reply, thought that he was very intelligent, and educated him as he had desired. Thus from earliest youth the intelligent will have correct notions.

Exercise LXII.

E. I have heard, that in this country all may not use a pair of torches. (Is it) true ?
 H. It is true. (*But*) some only may use them.
 E. Tell me who may use (them), and who may not (*use*).
 H. Zemindars and our Gurus may use them.
 E. Is it (written) in your Shasters, that such and such people may use (them), and such and such people may not (*use*) ?
 H. Such matters are the customs of various countries, but they are not things which are in accordance with the Shasters.
 E. But is this matter of using, or of not using two torches—at weddings, or on ordinary occasions ?
 H. At weddings it is not two, Sir. Even if there be twelve it is all right; a man may use them. I am speaking about ordinary occasions.
 E. At the present time too is it going on in this manner ?
 H. Nobody *does* use them; but this is the free British rule, and so those who wish, can use (them), if they have money (for such things).

Exercise LXIII.

LITERAL TEANSLATION. In the village named Dhárapuram there was a Brahmin. One day he having said (to himself), I must come having cut for myself flowers and fruits, as (he) went to the jungle, a tiger came there. He having seen that tiger, having feared, as (he) ran, the tiger having pursued him,

seized (him). Then what that Brahmin said to the tiger was as follows—"If you having kept favour upon me, not having killed me until four days, let (me) go, I, having gone to (my) house, having arranged all my businesses, having seen all my relations, having taken leave of them, will come"—as (he thus) said, the tiger asked thus—"If you do not come, what shall I do?" "I will truly come"—thus he sware. Therefore that tiger let him go, having said to him—"Very well. Having gone, come." Afterwards, that Brahmin having become one swallowed up with grief, having gone to his house, having arranged all his businesses, at the time at which he said to the tiger thus—"I will come"—he went to it. That tiger having approved of his truthfulness, not having injured him, said thus—"Go home." Therefore all honour those who speak the truth.

FREE TRANSLATION. In the village of Dhárápuram there lived a Brahmin. One day as he went to the jungle to gather some flowers and fruit, a tiger met him. When he saw the tiger, he was very much afraid, and began to run away; but the tiger pursued him, and caught him. Thereupon the Brahmin addressed the tiger as follows—"If you will be merciful to me, and not kill me, but let me off for three days, I will go to my house, and arrange my affairs, and see my relations, and bid them farewell, and will then return to you." To this the tiger replied—"If you do not come, what shall I do?" The Brahmin swore that he would really return; and so the tiger said that he might go, and let him depart. Afterwards the Brahmin, overwhelmed with grief, went to his house, and arranged his affairs, and then went to the tiger at the time at which he said that he would go. The tiger so approved of his truthfulness, that it did not do him any injury, but told him to go home. Thus all honour those who speak the truth.



PART II.

AN ENGLISH TRANSLATION OF THE TELUGU
CONVERSATIONS, LETTERS, AND STORIES,
GIVEN IN CHAPTER XVIII OF THE GRAMMAR.

CONVERSATIONS.

(A.) A CONVERSATION WHICH TOOK PLACE BETWEEN
AN ENGLISH GENTLEMAN AND A HINDOO ABOUT RICE.

E. How do they cultivate rice in this country ?
 H. After they have in the first place thoroughly ploughed the ground, they plough it with water on. Before that they sow seeds for sprouts in a sprout bed.
 E. After the sprouts have come up, what do they do ?
 H. They bring the sprouts, and transplant them into the bed which has been ploughed with water on it.
 E. What is the meaning of transplanting ?
 H. Bringing the sprouts, and planting them in the beds which have been ploughed with water on them. (383.)
 E. After they have sown them, is not water required for the sprouts ?
 H. Dear me ! If there were not water, how would it be ! The water in the beds must never be drawn off. (*Lit.* must be without (men) drawing it off.)
 E. If there is much water, will not the sprouts go rotten ?
 H. They will not, Sir. The more water rice-beds have, the better. (*Lit.* If there is ever-so-much water, so much it is good.)
 E. Is not water required for the other fields, (such as) gram, etcetera ? (848)
 H. Gram and the like belong to the cool wind crop, and so they do not in the least require water. *Qm.*
 E. What is the meaning of cool wind crop ?
 H. The crop which is produced by the cool wind.
 E. What are the names of those (grains) which belong to that crop ?
 H. Gram, Bengal gram, green gram, moong, etcetera.
 E. Afterwards, what do they do to the rice ?
 H. After it has well ripened, they cut it, and put it into a rick.
 E. How do they cut it ? With scythes ?

H. No. They cut it with sickles, Sir. When they have cut it
 (*Lit.* Having cut it), they put it all in one place into a rick.
 E. When they have put it into a rick, how many days do they
 keep it so ?
 H. After they have kept it about three or four months, they
 afterwards thrash it.
 E. I do not in the least understand the meaning of the word
 "thrash." Tell me what it is ?
 H. They throw down the rick, and tread out all the dry rice
 with cattle.
 E. After the cattle have trod it out, how will the rice be ?
 H. All the grain will be below, and the straw will come to
 the top. Afterwards they take away the straw.
 E. Afterwards what do they do ?
 H. Government persons come, (402), and cause *kailu* to be made,
 that is (618) they cause it to be measured.
 E. After they have caused it to be measured, do they keep
 the grain in the field ?
 H. No, Sir. They take it to their houses, and some pour
 it into store-rooms ; others bury it. The meaning (615.)
 of burying it is—pouring it into a pit, and pouring soil on
 the top.
 E. Why do they bury it ?
 H. They bury it for the rice to get old.
 E. For how many months do they keep it in the pits ?
 H. They keep it for about four or five months.
 E. By keeping it in that way, will not the grain go bad ?
 H. No, Sir. That only is old rice. It is useful also for invalids.
 (*Lit.* for diet.)
 E. Tell me how they make the grain into table rice ?
 H. They first put the grain in the sun, and keep it so for one
 day. On the ground there is a hole, namely a grain-hole ;
 and on the following day they pour the grain into
 it, and (then) three or four women pound it with pestals.
 E. After they have pounded it, will it be white ? (643.)
 H. No, Sir. After all the husk has peeled off, they call it
 chérice.
 E. Afterwards, how do they make white rice ?
 H. They bring the rice and pour it into wooden mortars, and
 after they have pounded it, it will be white.
 E. What do they call it ? (For its name.)
 H. Some call it steamed rice, and others call it white rice.
 E. If you grind rice made of cowpeas there will be some husk.
 What is its name ?
 H. They call it bran.
 E. What do they do with the bran ?

H. They give it to fowls.
 E. Ought one not to give bran to milk-giving cattle ?
 H. If there is any, you may give it. If you give it, they will give much milk.

(B.) A CONVERSATION ABOUT A JOURNEY.

E. Last month you took leave, you know, to go to another village.
 How far did you go ?
 H. I went to a village named Pittapoor, which is to the east (of this.)
 E. On what business did you go there ?
 H. To enquire about a girl for my second marriage.
 E. Has the girl any parents ?
 H. She has parents, and two elder brothers, and two elder sisters.
 E. Is the girl pretty, or not ?
 H. She is not very pretty, and she is not very ugly. She is ordinary looking.
 E. Will they take money, or will they give the girl ?
 H. If it had been old times, they would have given her away ; but at the present time they have no harvest, and so they are taking money.
 E. Is the taking of money a meritorious action, or a sin ?
 H. It is a sin, and not a meritorious action.
 E. Why do they take it, although they know it to be sin ?
 H. Not having power to perform the marriage (in any other way), they are obliged to take it.
 E. Whether there is power or not, is it good to commit sin ?
 H. No one will say that committing sin is good.
 E. It is said in your very shasters that as much guilt attaches itself to a man who sells his daughter, as to a butcher who kills a cow, and sells its flesh.
 H. Yes, Sir. I have already informed you that they are doing it, although they know (it to be sin).
 E. Let this matter pass now. When you were going, did you go by boat ?
 H. When I was going, I went by boat. But when I was returning, I came by (bullock) cart.
 E. (Starting) from Bezwara, what villages come in the way ?
 H. After Bezwara, Ellore. After that place, Dowlaishweram. After Dowlaishweram either Cocanada or Samulcotta ; you may go whichever way is (most) convenient. So far there are boats.
 E. Can we walk upon the Dowlaishweram anicut ? (An anicut is a very large dam, built of stone.)
 H. In this hot season you can walk, but in the rainy season, if the Godavery (freshes) come down, it is impossible.

E. Is the Bezwara anicut or the Dowlaishweram anicut the greatest ?
 H. There is no comparison. There is a vast difference between them.
 E. How many mouths has the Godavery, one only, or are there two or three ?
 H. The Godavery has three mouths, Sir.
 E. Are there crocodiles in the Godavery ?
 H. There are not usually any about Rajahmundry, but there are beyond.
 E. What ! Do they not frequent inhabited places ?
 H. Usually they do not frequent any other places but *Madugulu*.
 E. What is the meaning of a *Madugu* ?
 H. Madugu is the name of water which is still like a tank, without any stream.
 E. Is a crocodile a powerful animal ?
 H. When it is in the water, it can pull in even an elephant. If it comes upon the bank, it is good for nothing. Even a dog can kill it.
 E. If men go down into the water, will the crocodiles drag them in also ?
 H. Will they show favour to men alone ? whatever they can get, *that* (they drag in.)
 E. Up to this time have you ever seen them ?
 H. I have seen them several times.
 E. (Have you seen) a dead one or a live one ?
 H. I have seen both.
 E. How can they catch them ?
 H. I think they can catch them by putting nets.

(C.) A CONVERSATION ABOUT MAKING REPAIRS TO A HOUSE.

H. Whose is this house ?
 E. A certain Sivite's. His name (is) Ramalingam.
 H. Have you bought it, or are you renting it ?
 E. Hitherto I have rented it, but now I have bought it.
 H. This is a very old house, you know. Shall you have it repaired ?
 E. After a little time I shall have it repaired. For how much do they sell a putty of lime ?
 H. Formerly they used to give it for five rupees, but now they will not give it for less than ten rupees.
 E. From where do they bring it ?
 H. From Pedapatnam.
 E. How far is Pedapatnam from here ?
 H. Twelve miles, Sir.
 E. How does the lime come from there ?
 H. If you speak to a bricklayer, he will get it.

E. Do they bring slaked lime, or the shells? (N. B. In India the best lime, called *chunum*, is made from shells.)

H. They bring the shells, and slake it here. Then they measure it, and deliver it.

E. What must they do to it afterwards?

H. They must pour sand into it, and mix it; and then pour in also treacle water, and then put it in heaps.

E. How long must they keep it in that way?

H. In proportion to the haste (with which the work is required to be done), some take it quickly. But the more it soaks, the better.

E. How does it soak? Does it not get dry?

H. To prevent it getting dry, they must keep pouring water on it. (*Lit.* So that it may be without getting dry.)

E. Of course the mortar (in this state) will not be soft. How do they work with it?

H. They do not work (with it), while it is in that state, Sir. They get women to pound it soft.

E. With what (tools) do the bricklayers put the mortar on the walls?

H. There are (tools) namely trowells. Have you seen them? With *them* (they work).

E. Is it best, if I give all the work on contract, or if I get it done by daily wages?

H. If you give it on contract, they will not do it well, Sir. It is best if you get it done by daily wages.

E. If I get it done by daily wages, they will loiter, will they not? How about that?

H. On that account you must keep a man near them, and keep hurrying them.

E. If you hurry (them) only, will they do it quickly?

H. If you keep hurrying them, it is a little better than keeping entirely quiet.

E. Is it better to plaster, or to prick out the bricks with mortar?

H. Pricking the bricks out with mortar soon falls to decay. If there is plaster, it will last for a long time.

E. I suppose that if I plaster, much mortar will be required.

H. Yes, Sir. There is a proverb amongst us, viz.—“In proportion to the flour (will be) the bread.” Have you (ever) heard it?

E. I have not heard it until now. What is the meaning of it?

H. The meaning is—The more flour you put, the more bread will be. And so the more mortar you use in the work, the stronger the work will be.

(D.) A CONVERSATION ABOUT A SCHOOL.

H. When shall you give holidays to the school ?
 E. After the public examination has taken place.
 H. When shall you have the public examination ?
 E. It is not yet fixed, but it may take place next week. (*Lit.*
 There is not yet certainty.)
 H. How many days after breaking up, shall you reassemble
 the school? (*Lit.* Having given leave now, in how many
 days, etc.)
 E. After one month.
 H. After examining them, shall you give any prizes to the chil-
 dren? (*Lit.* Is there the fact that you will give prizes.)
 E. Yes. I shall.
 H. To whom, and on what principle do you give prizes ?
 E. I give them, having regard to the ability of the boys
 individually in their studies, but it is not possible to
 determine (the matter) beforehand.
 H. Is there any partiality in the matter, or do you regard all
 alike ? (*Lit.* Are all alike to you ?)
 E. I have the same feeling towards all the boys. There is no
 partiality. But each gets his due. (*Lit.* What is the
 luck to each, that they will obtain.)
 H. Shall you invite to the examination any men of position ?
 E. I shall have notes sent out to some suitable persons. If they
 wish to do so, they will come.
 H. Will those who come examine the children, or will they
 sit still ?
 E. A few suitable persons will examine (the boys), and all the
 rest will listen.
 H. How many times a year shall you hold an examination ?
 E. I shall hold them twice, once in every six months.
 H. Is there this custom in this country only, or in England also ?
 E. This custom was first instituted in our country, and following
 it, they are holding them here also.
 H. In your country is the school for boys and girls one and the
 same, or are the schools separate ?
 E. In our country the schools for boys and girls are separate,
 and not mixed.
 H. In this country it is not so, Sir. If girls study, the school
 is one and the same for all.
 E. I have heard that amongst you it is not the custom for
 females to study. What have they to do with schools ?
 (*Lit.* Amongst you there is not the custom by which
 women study. What work (have they) with school ?)
 H. It is not so, Sir. Some educate their girls ; but usually all
 do not do so, only a few individuals here and there. They

say—" What is the advantage of women having learning ! If they get learning, they will not pay due reverence and attention to their husbands"—and so usually they do not educate them.

- E. That argument is a fine one ! (*Ironical*). If they get learning, they will understand what is proper and improper. But if they do not get it, how will they understand ?
- H. Some, Sir, although they have learning, have not the perception of what is proper or improper. It is rather a natural gift. (*Lit.* It comes by men's individual nature.)

(E.) A CONVERSATION WHICH TOOK PLACE BETWEEN RAMAYYA AND SUBAYYA ABOUT A MARRIAGE.

- R. Open the door, please.
- S. Who is there ? (*Lit.* Who are they ?)
- R. I am Ramayya, Sir.
- S. Come in. Why have you come ? What do you want ?
- R. I have a little business in which your horse will be of assistance. Can you oblige me ?
- S. Why ? What business ?
- R. It is necessary (for me) to go to Masulipatam about a marriage.
- S. Whose marriage ?
- R. My son's.
- S. Who is going to give their daughter ? (*Lit.* Whose daughter will they give ?)
- R. Ramaswamy will give his daughter. (*Lit.* They will give Ramaswamy's daughter.)
- S. How old is the girl ?
- R. Five years old.
- S. When is the propitious time for the marriage ?
- R. An arrangement between us has not yet been effected.
- S. Is there any relationship between you and them ?
- R. No. But they are respectable persons.
- S. Why is there still an obstacle ?
- R. There is no obstacle ; but an arrangement has not yet been made about the money.
- S. How much money did they ask ?
- R. They told me to pay up to forty pagodas.
- S. Did they ask anything besides this ?
- R. No. They are not the people to ask in that manner.
- S. Well, there is no obstacle then !
- R. True. But I do not quite know what their intention is.
- S. If (*perchance*) an arrangement were made between you, would they give the bridegroom any present ?
- R. If they had it, they would give it. But alas ! they are in great poverty.
- S. Why ?

R. This year they had no harvest at all.

S. However deficient the harvest, will they not give the bride-groom ear-rings and rings?

R. They live in the manner they do for the sake of respectability; but alas! they have nothing.

S. But will they perform the marriage even somewhat well?

R. They intend to perform it well, as far as their means allow them. (*Lit.* They are those to whom there is the intention which says—We must perform it well within that which has accrued to us.)

S. Well, as I consider the matter, it seems to me (*Lit.* To my mind.) that they are suitable persons.

R. If this connexion were formed, it would be well in all ways.

S. What your luck will be (I do not know), but as I look at the matter, it seems as if it would be effected.

R. Do you really think that it will be effected?

S. Yes. But if you are in a hurry, the matter will not be accomplished.

R. What must I do, if I am not in a hurry? (*Lit.* not having hurried, that which I shall do, what is it?)

S. Remain quiet for a few days. We will see what will be the course that they will pursue.

LETTERS.

(F.) FIRST LETTER.

To (*the presence of*) Mr. Sinith.—

Your Munshi Rámayya (sends) many salaams.

Here in Rájahmundry (all is) well. It rests with you kindly to favour me with news of your health and prosperity.

After you had gone from here to Sarasvathipuram, I too made an attempt to start immediately; but as I was so doing, fever attacked me, and so I fasted five days, and suffered much. At present I am better; but as I am very weak, it would, I think, be very difficult (for me) to come walking, and so I am proposing to start after a week more (*has elapsed*), and to pay you a visit, and then to take leave of you, and go to the south country.

Moreover I have not yet succeeded anywhere in getting money for my marriage. I do not know what God's will is in the matter. A good undertaking is always accompanied with many hindrances, according to the (*Sanskrit*) saying—“There are many obstacles to what is good.” Hence what I have purposed is beset with many inconveniences. I do not know how it will turn out. As you are my chief patron, I trust you will devise some means by which my object may be

accomplished. I need not write more (on this point), for you yourself well know that if you, who are my chief patron, and kindly disposed towards me, disregard me, others will do so altogether. I therefore earnestly beg you to show me great favour, and to save me (out of my difficulties). I beg that you will (kindly) mention that I sent many salaams to (your) lady. You must (kindly) mention that I asked much after Subbarayudu Gáru. I shall be much pleased, if you kindly send me a favourable letter in reply. You must kindly take (this letter) into consideration.

(G.) SECOND LETTER.

To (*the presence of*) Mr. Smith.—

Your Munshi Rámayya sends many salaams, and makes the following request. (*Lit.* The request which your Munshi Rámayya has written, having made many salaams.)

Here all is well. I beg (you) to keep writing, and sending me (accounts of) your health and prosperity (*there*).

(*Afterwards.*) The letter which you wrote on the 12th of December having reached (me), I understood the contents. You wrote that after starting from here and getting on board the boat, you arrived at Sarasvathipuram at two o'clock the next day, and that by going about there in the sun you had a bad headache. When I heard this, I was very grieved. You must be very careful about your bodily health. Otherwise, you know very well that you will suffer greatly; so I trust that you will be very careful. (*Lit.* The thing which says—"trouble will happen—" is evident to your mind.)

I was very delighted, when I heard that you had got a son. As I am very anxious to see your son's Bhárasála (i. e. the ceremony of name-giving), I am praying God to fulfil my desire.

In however many ways I make an effort about my marriage, I cannot succeed in raising the money. For this reason I am prevented from going to Cocanáda, and so for the present I have given (it) up. When I purposed to come to Sarasvathipuram, and visit you, I had fresh attacks of fever, and so I am very weak, and quite unable to come on foot. As divine favour does not rest upon me, I am in many ways suffering inconveniences and troubles. I do not know what God is going to do (with me) in the future.

Owing to your absence I cannot come to any determination. And so I am looking out for your return, just as cuckoos look out for the rain. I earnestly hope you will soon return.

I beg you to be very kind to me. You must take this letter into your kind consideration.

(H.) THIRD LETTER.

To Mr. Smith—

The humble request of Adavi Kondayya, resident at Sarasvathipuram.

When you and your lady, as a piece of good luck for me, visited our village in your ride, you saw my palmyra leaf house, and perceived that I was a poor man; and so you kindly said that you would provide a free education for my second son Subbayya, and procure some help for me for the support of my family. I am desirous to support my family through your patronage. I am now obliged to support ten persons, (namely) four sons, one daughter, a mother, etcetera. You kindly said that you would grant me something; but I do not know (*your intention*) in what *way* you proposed to protect me and my family, or what help you will give.

It is not my wish that my son should be in the school of the Koppáka villagers. You must (kindly) grant him a teacher's situation in your school, with a class which he is able to teach, and of which you approve, and allot him as large a salary as your kindness can allow. If not, you must (kindly) give as much help as you please for our support, and educate him for two years more, and (thus) make him fit for a higher salary.

On the very day of the house-warning, after I had performed the marriage of my eldest son, thieves broke into my house, and stole all my money, up to six hundred rupees. On account of this I am heavily in debt, and am in great trouble, as there is not enough for food and clothing.

I beseech your majesty to pity me, and in some way or other to procure support for myself and my family, and (thus to) save us (from ruin). I am desirous to pay you a visit once a week. You must take (this letter) into your kind consideration. (*Lit.* You must bring (it) into your noble mind.)

(K.) FOURTH LETTER.

To Mr. Smith—

The request which your disciple Koppáka Subbayya makes, with many salaams, is as follows :—

I wrote a letter to you recently, which you will have received ere this. (*Lit.* I wrote-for-myself a request through a letter in your name.) A few days ago, when they gave the cold-season holidays to the school in which I teach, I went as far as Rajahmundry, to pay you a visit. But upon arriving there, I found that you had already been to Rajahmundry with your family, and after staying there a few days, had gone to Gunttoor; so I returned home. As I now understand from my brother's letter that you have come back to Sarasvathipuram, I have again written (this letter). As it is a long time since I visited you,

it is my desire to come and pay you a visit, if you will allow me to do so. Kindly take the matter into consideration.

(L.) FIFTH LETTER.

To Mr. Smith.—

The request which your Munshi Rungāchāryulu writes, with many salaams, is as follows—

The letter which you lately wrote from Bangalore having reached me, I understood its contents. I was very glad to hear from your letter (*Lit.*) It having been understood by the letter which you caused to be written.), that owing to the climate of Bangalore suiting you very nicely, both you and your lady are enjoying good health.

As our deceased father's annual ceremony is drawing near, if you will give me leave for ten days, I will go to another village, and get the ceremony performed, and then return. Because in this village I have no suitable relations, and there are no vegetables. There are several such like inconveniences. If therefore you will grant me leave, I will go to a village in which our relations live, and perform the ceremony, and return very quickly.

I have written the story-book which you told (me) to write, and have got (it) ready. As there have been no showers here, all the fields have dried up. Only the cool wind things (as) cholam, etcetera, are in a good condition. The sesamun fields have been blighted. It appears as if some how or other this year there will be a little scarcity. You must kindly take (this letter) into consideration.

(M.) SIXTH LETTER.

To Mr. Smith—

The request written by the village Munsiff of Sarasvathipuram—The letter which you wrote to-day having reached me, I understood its contents. You have written, that if I will send a thousand palmyra leaves and two bundles of fibre, to put up a shed near your house, you will pay the price of them. Accordingly I have had an order issued to the toddy-drawers. The leaves will come in two or three days, and so I write to inform you.

You wrote that you wanted a carpenter. At the present time the carpenters have made an agreement that they will not go (to work) unless they give them a rupee for each man per day. If you give (me) permission on these terms, I will send (a man). I beg you will let me know when I can pay you a visit. (*Lit.* When if I come, I may make your visit.) You must take (this letter) into your kind consideration.

STORIES.

(N.) FIRST STORY.

In former times there was a King named Krishnaráyula. His mother was for a long time suffering much from sickness, and used to ask him for every thing that she wanted. The son accordingly used to supply (every thing). At length, at the time when her death was near at hand, she much wished for a mango, and asked her son (for one), whereupon he sent servants to the garden to get the fruit. Before they brought it she died. The king grieved very much that his mother's desire was not accomplished (*Lit.* Having said—"The desire of self's mother went not having been accomplished. Was it not so ?), and after a few days had elapsed, he had some golden mangoes made, and began to give (them) to the Brahmins.

When his wife found this out, she thought—my husband is spending money to no purpose; though he does spend (it), will the wish of my deceased mother-in-law be accomplished? But as she was afraid to speak to her husband (about it), she called Tenáli Rámakrishna, who was a poet in the king's household, and told him that the king was stupidly spending all his money, and that in some way or other he must stop it. When she told him this, he said—"very well"—and went and sat down in the king's porch, and took to his own house each Brahmin who came out, after having received the golden mango from the king, and branded each of them (with a red hot iron.)

Afterwards the Brahmins went to the king crying, and made a complaint. When the king called Rámakrishna, and asked him, he replied—"My mother too had an attack of rheumatism, and as it did not get better, however many medicines I administered, she at last said, that if they branded her, she would recover. But as I was making the attempt to have her branded, she died, and so to fulfil my mother's desire, I branded the Brahmins." Hereupon the king felt much ashamed (of himself), and remained silent, being unable to say a word.

(O). SECOND STORY.

In a certain town a certain Shopkeeper borrowed an elephant from a Mahomedan, for his son's wedding. As he was performing the business, one day the elephant happened to die. Afterwards, the shopkeeper went to the Mahomedan, and told him that his elephant had died, and that he would give him the value of it. He, however, would not agree, but said that he wanted his own elephant only. The shopkeeper entreated him in many ways, saying—"I will buy and give you a better elephant even than your own. Or else, I will give you even a hundred rupees

more than the price fixed upon by several persons." Nevertheless the Mahomedan would not listen, but replied that he wanted his own elephant again.

Then the two complainants went to the judge (*named*) Maryáda Rámayya, and related their business; whereupon he too in several ways said (just as the shopkeeper had said), that the Mahomedan must take either an elephant, or the value of one. Nevertheless he would not listen.

At length the judge being bothered to death, said—"You must come to-morrow, and I will consider the matter"—and then he sent them both away. After a little time he sent privately for the shopkeeper, and told him the following stratagem. "To-morrow put your house door half open, and put some old pots in a pile behind it, and keep (them there), and do not come, till I send you word." He then sent him away. The shopkeeper accordingly procured some old pots, and put seven of them in a pile behind his door, and did not go to the court. The Mahomedan was ready at the time mentioned by Maryáda Rámayya, and asked him to settle his complaint. Thereupon the judge got very angry and said—"Has not the shopkeeper come yet?" And then he said to the Mahomedan,—"You go and drag him here." The Mahomedan with joy (at the thought) that the judge would decide in his favour, went exultingly to the shopkeeper's house, and opened the door which was put half open.

As soon as he did so, all the old pots, which were placed behind it, were smashed to pieces. Then the shopkeeper hearing the sound of the pots being smashed, came out, and reviled the man, saying—"Why have you smashed my pots?" And then he went to Maryáda Rámayya, and made the following complaint—"Sir, this Mahomedan has smashed the pots which I have kept hid for many generations. I cannot procure such pots again." The Mahomedan acknowledged that he had smashed them, and said that he would buy and give new pots in exchange for the old pots; but the shopkeeper would not agree. When Maryáda Rámayya also spoke to the shopkeeper to the same effect, he would not listen, and so at length Maryáda Rámayya gave his decision as follows—"It is impossible to restore either a dead elephant or broken pots. Therefore the one is the equivalent of the other."

*

(P.) THIRD STORY.

In a certain town there lived a certain king, who took counsel with his Prime-minister as follows—"All kings are holding court in the daytime, and sleeping at night; if we too do, as they do, it is not nice." And so he determined to hold his court at night, and to sleep in the day time. Accordingly besides commanding that all the people in his dominions should shut their

doors, and sleep all the day time, and should do all their business, taking meals etcetera, at night, and that the police should patrol in the day time, he said also that he would punish those who did not do so.

As things were going on in this fashion, one day at the time of the second watch two Brahmins, who were very hungry, came from a certain country to a village which was in this king's dominions, and seeing all the house doors shut, they were much surprised, and as they were very hungry, they knocked at a door, and called the inmates. Thereupon the police who were patrolling in accordance with the king's command, came to the place where these Brahmins were knocking at the door and calling, and thinking that they were thieves, they seized them, and took them to the king, and related the whole matter. Afterwards, when the king related the circumstances to his Prime-minister, the latter replied that they must hang them. Then the king gave the following order to the police—"In fifteen days we shall have these two Brahmins hung. Until then, you must keep them in prison." While these two were thus in prison, they began to fight between themselves. When the police who were on guard, asked them why they were fighting, they replied—"What have you to do with our (private) matters?" And they kept on fighting very much every day. The police were very much surprised at this, and informed the king. When the king called the Brahmins, and asked them, they replied—"Any how you are going to have us hung, are you not? What then have you to do with our (private) affairs?"

Afterwards, when the king asked in a very pressing manner, they at last spoke as follows—"We performed a sacrifice for many years upon a certain hill. The goddess that was there appeared to us, and said—You will go to a certain country. There a certain king will hang you both. Then the one who is hung on the northern branch will become king of all the earth, and the one who is hung on the southern branch will become Prime-minister." (Hereupon) they began to quarrel again even before the king, just as they had done in prison, one saying—"I came first, and so I will be hung on the northern branch"—and the other saying—"I came first, and so I want the noose on the northern branch."

When the king saw all this, he thought—We are reigning over one country only; these men will reign over all the earth,—so he took counsel on the matter with his Prime-minister, who gave the following advice—"If we hand over to these two Brahmins this kingdom over which we now reign, and are hung instead of them, we shall reign over all the earth." The king agreed to this, and handing over his kingdom to these Brahmins, he hung himself, and died. Thus the covetous will go to ruin through stupidity like this king.

In a certain village there were living in the same house a mother, a father, a son, and a daughter-in-law, who were all deaf. When the son (one day) went to the fields to work, he took with him a white bullock, and a black bullock, and was ploughing his field.

At that time a peon, who was going along the road, beckoned with his hand, and asked him where the road went to. Hereupon the farmer thinking that he was bargaining with him for the bullocks, replied—"The price of this white bullock is thirty pagodas." The peon said that he was not asking about the bullocks, but about the road. To which the farmer replied—"I will not give this black bullock for less than twenty pagodas." The peon perceiving that he was deaf, went on his way.

Just at this time, as it was midday, the farmer's wife brought some food, and put it (ready) for her husband. After the meal was finished, when the two were sitting in the field, talking pleasantly together, the husband, feeling particularly loving to his wife, showed his ox-goad, which was in his hand, to his wife, saying—"If I sell the bullocks, I will have some golden bars made this size, and give them to you." Hereupon his wife thinking that he said that he would beat her with the ox-goad, was very angry, and went away, saying that she would tell her mother-in-law. Afterwards she went home, and seeing her mother-in-law sitting in the road, eating a mash, she complained saying—"When I had had all the trouble of going in the sun, and taking your son his food, he said that he would beat me."

Then the mother-in-law thinking that her daughter-in-law was blaming her about the mash that she was eating, was very angry, and said—"I am eating what my own husband got, but I am not eating your father's goods." Then she went into the house, and told the matter to her husband. Then he, thinking that his wife was angry about the mash which he was eating, said—"I am not taking and eating any more mash than what you gave me, when you were going outside."

FINIS.



PUBLIC DEPARTMENT.

Proceedings of the Madras Government.

*Read letter from the Rev. A. H. Arden, M. A.
Order thereon, Ootacamund, 9th August 1879. No. 1226.*

The Government regret they are not in a position to give Mr. Arden the pecuniary assistance towards the publication of his books, solicited in the penultimate paragraph of his letter. The practice of subsidising works of this character has been for some time given up.

His Grace in Council does not doubt that a Grammar which has met with *such high approval from very competent critics* will be adopted by all students of Telugu, in supersession of works on the same subject by previous scholars.

(True Extract.) ..

(Signed) C. G. MASTER,

Ag. Chief Secretary.

OPINIONS ON ARDEN'S TELUGU GRAMMAR.

(A.) OPINIONS RECEIVED FROM ENGLAND.

(1.) From T. HOWLEY, Esq. Professor of Telugu Oxford,
and formerly at King's College, London.

Your Telugu Grammar having received the imprimatur of such eminent Dravidian Scholars as Dr. Caldwell and Dr. Pope, might well dispense with any further testimony as to its undoubted merits. I have been using your Grammar as a class book for the last four or five years, and hence I am able to speak from experience as to the *great services* you have rendered to Telugu students by its publication. Since I began to use your book, I have observed that the progress made by my pupils has been very rapid—a circumstance which I ascribe to the *excellent* method you have adopted.

(2.) From Rev. J. SHARP, M. A. Professor of Telugu
in the University of Cambridge.

I have now had five months experience in using Arden's Telugu Grammar in instructing Civil Service beginners in the language, and my opinion of its value has been very much strengthened by this practical acquaintance with its usefulness and suitability. Such a book would have saved me infinite toil in learning Telugu 17 years ago. *It was much needed*, and goes on the right tack. A Telugu Reader to correspond to it is now a great want.

(3.) From J. GOLDINGHAM, Esq. (Late M. C. S.) Examiner in
Telugu to the Civil Service Commissioners.

On first seeing Arden's Telugu Grammar I was struck with its *lucid arrangement*. Further acquaintance with it has confirmed this impression, and shewn me its suitableness for acquiring a knowledge of the language. Part I is particularly suited to beginners, and if thoroughly mastered will give the student a power which will make every after step easy. The arrangements throughout are lucid, and evince a close acquaintance with the language. The Grammar is a valuable addition: I trust Government will come forward with their patronage.

(4.) From H. MORRIS, Esq. Late M. C. S.

I have not had any necessity to refer to Mr. Arden's *excellent* Grammar of late, but I remember perusing and commenting on some of the earlier proof-sheets which the author submitted to me; and I glanced over the remainder of the work. It struck me as *a very clear and lucid Grammar*, admirably adapted for the use of those who desire to acquire a knowledge of the colloquial language.

(B.) OPINIONS RECEIVED IN INDIA.

(1.) From Col. R. M. MACDONALD, Director of Public Instruction, and formerly Inspector of Schools in the Telugu Country.

I have gone through the whole book, and think your work supplies a *real want*. Mr. A. D. Campbell's Grammar is throughout written too much under the inspiration of Native Grammarians, and introduces the explanation of sundhi, and other matter appertaining to the higher dialect, at far too early a stage. Mr. C. P. Brown's Grammar is deficient in clearness of arrangement, and is disfigured by prolix statements and irrelevant digressions. It should be the aim of every beginner to commence by trying to master the ordinary colloquial dialect, and then to pass on, if necessary, to the higher dialect. Your book will enable him to do this. *It is the clearest and easiest introduction to the study of the language with which I am acquainted.*

(2.) From G. OPPERT, Esq. M. A., F. R. S. Professor of Sanscrit, Presidency College, and Telugu Translator to Government.

As your Grammar appeared only a short time after I had commenced the study of Telugu, I availed myself of your book, and derived a great deal of benefit from its careful* perusal. I can therefore speak from practical experience. The Grammars of Campbell and Brown are too difficult for a beginner. Your Grammar was to me a great boon, especially as it gave the rules in an *easy progressive style*, so different from what I had been accustomed to. The first two parts comprising the colloquial dialect, are so *clear, and contain such an amount of useful matter, arranged in so lucid a manner,* that I was not tired of reading them over and over again.

(3.) From the Right Rev. BISHOP CALDWELL, D. D.

Arden's Grammar is in my opinion *the Grammar for an Englishman wishing to learn Telugu.*

(4.) From the Rev. G. U. POPP, D. D.

Mr. C. P. Brown's Grammar lacks method and proportion. All is huddled together, and many important things are so mixed up with unimportant or recondite facts, that the student is bewildered. Your Grammar leads a scholar on by *easy steps* through all that is essential, until he arrives at a point where he can judge for himself. *I think you have conferred a great favour upon all Telugu aspirants.*

(5.) From the Rev. J. HAY, chief reviser of the Telugu Bible Translation Committee.

I have read, I may say *studied* your grammar, and regard it as *by far the best help* to acquiring an accurate knowledge of Telugu, which has yet been published.

(6.) From the Rev. J. CLAY, S. P. G. who has frequently been University Examiner in Telugu.

I have carefully revised your Telugu Grammar, and consider it well adapted for the purpose you have in view, namely to enable English-speaking foreigners to acquire a *thorough knowledge* of colloquial Telugu. It is a book much needed. For *systematic arrangement* and *lucidity of exposition* I consider your book in advance of Brown's or Campbell's Grammar. I can see that your experience as a teacher of Telugu youths has been of good service to you in the *admirable arrangement* of the subjects. Telugu youths studying English will find the book a great help to them in learning English, as they will be able to find out from it readily what Telugu forms correspond to the various kinds of English sentences.

(C.) SOME OF THE OPINIONS RECEIVED FROM MEMBERS OF
THE MADRAS CIVIL SERVICE.

(1.) From J. G. HORSFALL, Esq. M. C. S.

I have no hesitation in saying that yours is the *best* Telugu Grammar yet published, and is generally admitted to be so.

(2.) From G. D. LEMAN, Esq. M. C. S.

I am very glad to give my testimony to the value of your Grammar. I wish I had had one as good, when I was a student in college. I consider it to be for the purpose for which it is intended the *best* book that I have come across. *It was a book very much needed*, for however good C. P. Brown's Grammar may be, it is most puzzling to a beginner.

(3.) From W. WILSON, Esq. M. C. S.

I have gone through part I and II, and think that there is *no other Grammar that can compare with yours* as a guide to Telugu.

(4.) From J. R. DANIEL, Esq. M. C. S.

Your book appears to me to contain in *well arranged order* every thing that it is necessary to know regarding Telugu Grammar. Though it came out after my student days, I frequently refer to it. *There is no other Grammar to compare with it.*

(5.) From W. F. GRAHAM, Esq. M. C. S.

I consider your Grammar the *best* that I am acquainted with for the use of persons beginuning the study of Telugu. It is specially useful to persons wishing to acquire as quickly as possible a colloquial knowledge of the language. There is no doubt that it ought to be put int the hands of a beginner in preference to Mr. C. P. Brown's Grammar.

(6.) From R. SEWELL, Esq. M. C. S.

I have never heard two opinions about your Telugu Grammar. It is admitted by all to be the *best* Grammar yet published, and I sincerely trust that you may be able to publish a volume of exercises. They will be of the *greatest value* to students of the language.

(7.) From L. A. CAMPBELL, Esq. M. C. S.

As a practical work of real use to the man who wishes to learn to speak Telugu and understand colloquial idioms, your Grammar seems to be *all that can be desired*. I am not competent to speak of part III, but I have again gone over parts I and II, and can only say that I wish they had appeared ten years sooner.

(8.) From C. L. B. CUMMING, Esq. M. C. S.

It is a *plain, practical* Grammar, *simply and clearly arranged* (the type used facilitating such arrangement) so as to lead the beginner by easy steps into a complete knowledge of colloquial Telugu. It is for this reason more suited to beginners than Mr. C. P. Brown's confused and over burden work. I may add that I have found it highly useful for my own study of the language.

N. B. To those several more might be added.

(D.) OPINIONS OF THE PRESS.

(1.) Extract from the MADRAS MAIL.

Mr. C. P. Brown's book is spoiled by irrelevant matter. It is vexatious to the student to find after reading a whole page, that perhaps two lines contain all he wants to know. Mr. Arden's Grammar is decidedly calculated to supersede its predecessors. Its progressive form and exercises make the acquisition of Telugu *vastly more easy*, and the separation of the colloquial from the grammatical has cleared away a great amount of matter that was of no use whatever to persons while learning the spoken language, but only puzzled, confused, and over-burdened their minds. In smoothing down difficulties and lightening labour, Mr. Arden has done a material service to the public.

(2). Extract from the MADRAS ATHENÆUM.

This is in very respect an excellent work. In its *progressiveness* consists its chief merit. Nothing is anticipated, and throughout the way is made as smooth as any language way can be. The author has effected a complete separation between the colloquial and grammatical dialects. This plan cannot fail greatly to facilitate the acquisition of a colloquial knowledge of the language, for its clears away hundreds of forms and expressions which no native ever dreams of using, but with which all native Grammars and those hitherto published by Europeans are more or less heavily burdened. We speak after many years study of Telugu, when we say that while there is hardly a single form of colloquial expression which is not instance, explained, and illustrated with abundant clearness, there is at the same time no form of expression which is superfluous. What appears to us a special feature of the book is the number and *excellence* of the examples. They are perfectly natural and idiomatic, and the student who adopts them as his standard will learn to talk Telugu not indeed "like a book," but precisely in the same way as the natives themselves talk it. Part III is regarded by the author as an introduction to the Grammatical dialect. To our minds it goes much further; and we should think that this portion of the work would prove especially useful to those who are thinking of offering themselves for the "high proficiency" or "honors" Examination. We congratulate Mr. Arden upon having supplied a public need.

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